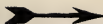


The INSTRUCTOR

SEPTEMBER - ——— - 1940





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OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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September, 1940

No. 9

TEACHING THE GREAT ESSENTIALS

Most singular, in view of the fierce opposition to early Mormonism, is the fact that this religion began by emphasizing the moral and spiritual virtues taught by Jesus Christ anciently. It is a complete refutation of the clamor to destroy the Church on the ground that it sought to undermine the Christian teachings.

As early as February, 1829, more than a year before the publication of the *Book of Mormon* and the organization of the Church, we find this in the first merely personal revelation (section 4), which was given through the Prophet to his father: "Faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work [of preaching the gospel]. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

Later, to Joseph Knight, was urged the necessity of his being "temperate in all things." This was in May, 1829. Knight, as the reader doubtless knows, was then a man in his last years—gray, old, and well-to-do financially.

Only a month after this John Whitmer, a youth of twenty-seven, was informed, in answer to a question by him, that "the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." And in the same month Joseph, Oliver, and David were assured that if they labored all their days "crying repentance" and should bring to God "save it be one soul," how great should be their "joy with him in the kingdom of my Father!"

Such were the basic teachings given to the Prophet before the Church was organized. And in the revelation creating the organization (Section 20) was set forth what is known nowadays in educated circles as "pragmatism" and "behaviorism," though these words were not then being used. "All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church."

Here, then, are some of the underlying terms of the Good Life, measured by the highest Christian standards. Let us rearrange them.

Some of these are individual qualities—knowledge, temperance, diligence, and virtue. Before one can be a good Christian (that is, a follower of Christ), one must know what is required of him, not in a general way, but specifically, and then, knowing what is necessary, be diligent in doing it—that is, give careful heed to it, keep at it till "the end." Temperance here does not mean moderation in the use of liquor, but rather self-control, calmness, and it must apply "in all things," even religious. It is significant that this idea should be advanced at a time when religious enthusiasm frequently went to such extremes as in the revival of the period. Virtue meant originally (and it still does, etymo-

logically), "manliness", "strength", "vigor", whence comes the moral significance of chastity.

Others of the prescribed qualities are social in their nature. Love implies one who is loved as well as one who loves. Love here, however, may mean, partly, what we understand in the term "charity"—which is also mentioned on the list. (Charity in Paul's famous chapter is sometimes translated "love".) Usually we have "patience" with other people—or the absence of it. The same is true of "kindness". And, of course, service involves other people. To "save" others is here declared to be the most worthwhile thing one can do in life. In the term "works", as here used, we have a contrast with the "forms" of the contemporary Catholic Church and the "belief alone" of the Protestants.

Finally, four of these thirteen qualities pertain to religion. There is hope, for instance. One walks more erect in this world when he expects confidently to meet God and his friends in another life. Faith is more than a mere belief. It is a power as well. The New Movement began with a belief in the power of God. Also it is expected that one love God as well as one's neighbor. Only thus can one fulfill the law; only thus may one be godly.

All these qualities—the individual, the social, and the distinctively religious—must be in the focus rather than in the periphery of the eye. One cannot serve God and Mammon. It all comes to the making of a life instead of only making a living, to creating character according to God's standard. Not money, not fame, not power is the end of life, but the development of the individual through his contact with others and with God. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Mormonism, then, started out by stressing, not religious forms or the religious incidentals, but by throwing emphasis on the things that Jesus italicized, the qualities that are valued everywhere and always.

What shall we say of a youth of twenty-four, without contacts with the intellectual or college training or experience with men, who was yet able to discriminate between the essentials and the non-essentials in religion, in a period when it was the lesser values in religion that were constantly pushed to the forefront? And what shall we say of a community who not only rejected these simple, homely, Christian teachings, but who ridiculed, opposed, and put to death the man who could set forth so universal a faith?

JOHN BUNYAN

1628-1688, CELEBRATED
BAPTIST CLERGYMAN,
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—R. O. BERG—
Religious News Service

Genealogical Instruction In The Sunday School

By Archibald F. Bennett
Secretary Genealogical Society of Utah

Future teaching in temple and genealogical work will be given in the Sunday School, with especial emphasis at appropriate periods. Activities serving as natural applications of the truths taught will also be presented.

This incorporation of genealogical studies and activities into the curriculum of the Sunday School is in conformity with the wish of the First Presidency to simplify the demands upon the time and energies of Church members without lessening the good accomplished, and to avoid unnecessary overlapping and duplication of

Wish of First Presidency

study. It was also upon invitation of the general officers of the Sunday School who, knowing their organization was assigned to teach the Gospel and its applications to all members of the Church, desired that their excellent courses should include all phases of the Gospel doctrine, not excluding those principles and activities pertaining to temple and record work, so rich in opportunities for service and greater spirituality. It was gladly welcomed by the Genealogical Society whose great need was to bring these same principles and activities adequately and effectively to the attention of all members of the Church.

Representatives of the General Board of the Sunday School and of the Board of Directors of the Genealogical Society of Utah have collaborated in a fine spirit of cooperation to make such a desirable amalgamation successful. We feel sure that the Spirit of the Lord has directed their deliberations, and that as a result a new and greater era in temple and genealogical activity is about to dawn. To achieve this, however, will require the continued devotion and united support of all genealogical and Sunday School workers.

No separate classes for either Juniors or Seniors will be held on Monday evenings. The Sunday School courses of study to become operative January 1, 1941, will include topics of genealogical import to some extent in all grades. Special opportunities are provided for this in the course being written for the ten to eleven year old pupils, and one-half of the year's course for those from fifteen to sixteen years will be devoted in its entirety to the subject of "The Church and the Dead." This latter will suitably replace some of the former Junior Genealogical lessons. A course for pupils seventeen to eighteen years of age are such vital

No Separate Classes Monday

topics as Marriage, Home, Church Activities, Mission, Eternal Progress, etc., which cannot well be taught as they should without utilizing those principles and applications stressed heretofore in genealogical classes. Definite provision is also being made to give those in the missionary training class and Gospel Doctrine class periodical teachings of a like nature.

In addition to all this, a special training class in record keeping and research essentials will be provided for all who have a desire and aptitude to prepare themselves to become skilled researchers. Those definitely needing help in the preparation of their family record, the formation of a family organization, guidance in solving a research problem, or training in the practical elementary aspects of seeking after their dead, will attend this more specialized course.

Special Training Class

The conduct of public special genealogical meetings, the organization of stake and ward temple appointments and the securing of names and proxies will continue as the specific responsibility of stake and ward temple and genealogical chairmen and their assistants. The presiding officials of other groups have pledged the complete support of their units of the Church in giving full cooperation. A close alliance with the Priesthood quorums is also being sought to make such temple appointment successful.

Special Meetings

The Genealogical Society realizes that almost one hundred per cent of its class members are also regular attendants at the Sunday School. We appeal to all of them to give this new program their ardent support, and to stand ready to serve when called upon. Their background of training will enable them to utilize to the full this enlarged field and enhanced opportunity for service. Their lives as true Latter-day Saints, their understanding of the higher principles of the Gospel, and their years of training in sacrifice and unselfish labor for the good of others, should make them most desirable members of the Sunday School classes, and permit them to exert a leavening effect upon the larger group among whom they mingle, stimulating them to greater interest and activity in temple attendance and in seeking after their departed kindred.

Appeal for Support

Page 387

JESUS, THE MASTER TEACHER

By E. Cecil McGavin

Here was a man who had never attended an institution of higher learning. No academic training had He known save the rudimentary instruction which every Jewish boy of His day received at his own home and in the village school.

Born in a small village, His mother and Joseph belonged to the peasant class of the community, the child's opportunities were very limited. Daily association with people of culture and wealth, travel and study in distant cities among the higher circles, extensive study in the school of the obscure village where He lived or further training in higher schools in the large cities of His own country were not His heritage.

For Him there was no private tutor at whose feet He might sit and over a period of many years imbibe the wisdom of the world; no vast collection of books to read in His humble home; no relatives who had traveled afar and could tell Him of the marvels of the world.

So limited were His opportunities of association with great men that one would hardly expect a peasant youth among the barren hills of Galilee to know much of the great world beyond his limited and provincial horizon. But this youth, though denied the association with great men and famous books formed a companionship with the Holy Spirit. He became a student of human nature and the natural environment where He lived.

His wisdom was more profound and spiritual than the learning stored away on parchment and preserved on dusty scrolls. After years of communion and meditation, alone in Nature's retreats, attuned with the Spirit of God there emerged a man thirty years of age who could win an audience among the common people and thrill them with an inspiring message which the greatest teachers of the day were powerless to do.

His only credentials were Himself. It could not be said of Him that He represented any great institutions of learning or that He had been taught by certain renowned teachers. Even the fluent Paul boasted of having sat at the feet of Gamaliel, yet this humble teacher pointed to no one nor to a single institution as the source of His wisdom.

The people were obliged to take His message at its face value. Nothing beyond His own dynamic personality and the inspiration of heaven could be adduced in defense of His message. Yet there were thousands

who knew that He was inspired because He had inspired them.

He spake as one having authority that came not from faded sheets of papyrus or musty manuscripts of parchment. He taught as one who bore a sacred assignment, older and more precious than the Pentateuch, yet newer than the philosophy of Hillel.

From the living, throbbing elements of life He drew His many examples, each laden with spiritual significance and symbolism. His was a living message to be written upon the tablets of the heart of every sincere person who listened to His inspired words. The touch of scrolls and parchment was not present in His message, save as He quoted from the Law and the Prophets.

Yet so stirring were His words that the mercenary merchants forgot their wares in the public market place and watched Him with keener interest than they watched their fresh supplies of choice food when the noisy peasants thronged into the market place during the feast days.

From every walk of life, the maimed, the halt, the poor, the rich, an eager ear was given to the Man from Galilee. From the humble home of the peasants whose child had been called back from death, to the palaces of royalty the name of Jesus of Nazareth was spoken with fear and reverence.

Fishermen forsook their nets and farmers their furrows to drink to the dregs from a new fountain of truth and wisdom. Shepherds neglected their flocks to hear Him tell of the "ninety and nine." The fires in the public oven burned low and the partly-baked dough soured while the bakers followed Him afar to hear of the "leaven that leaveneth the whole lump."

Farmers left their oxen and their wooden plows beside the furrow, following Him across the meadows and rolling hills as He told of the seed falling upon stony ground. Mothers unmindful of the needs of their little ones, followed him afar to catch every word of that inspiring message, so new, so different. Little children trudged beside their mothers. Fathers neglected their labors and joined the procession of eager listeners. And thus the miracle of the loaves and fishes was necessary to furnish bread and meat for the thousands who were so interested in the spiritual food of the message of Jesus that they did not provide for the little children who were made welcome in the great throng.

From the moment of John's baptism until an earthquake shook the cross on Golgotha's lonely brow, if Jesus could gain a man's ear He could win an interesting listener.

In this day when places of amusement are packed on the Sabbath day with people who should be at Church, the methods of Jesus should be re-read and emulated. Albert Hubbard said that when the audience goes to sleep it is time to wake the preacher.

In this day of pedagogical techniques and teaching skills; of unlimited tools and visual aids there comes a challenge to every teacher to study the methods of Jesus and catch the vision of the worth of souls and seek to win them. Truly, "The harvest is great and the labors are few," and the saving of souls is as precious a labor as it was when Jesus walked the dusty streets and barren hills of Galilee.

ETERNAL HERITAGE

(Story of Our Cover Picture)

By Christie Lund Coles

Thanksgiving dinner was over. The huge turkey that had adorned the center of the festive board was now reduced to a forlorn skeleton. The family had moved from the table, most of them asking only a chance to rest and perhaps drowse for a few moments.

Grandpa had taken his favorite chair and was idly scanning a popular magazine, pondering on the changes that had taken place in the world since he was a boy.

Madelyn, the youngest of his eight grandchildren was standing near the table—probably regretting that she was not able to eat any more of the pumpkin pie and luscious cake.

Suddenly, she came over to Grandpa's chair, begging, "Tell me a story, Grandpa."

He put his wrinkled, kindly hand on her soft hair, "A story, child? After all that turkey?"

"Hum-m. We celebrate Thanksgiving because we have turkey, don't we?"

"No . . . no, we have turkey because it is Thanksgiving."

He lifted her then to his knees and nodded, "Yes, Thanksgiving. I think sometimes we forget why we have it."

"Have you forgotten, Grandpa?"

"No, dear, I haven't. I am thankful to Heavenly Father for so many things. . ."

"What you most thankful for in all the world?"

He squeezed her gently, "Well, that's hard to say. You and the other grandchildren, I suppose. And my religion. They are my eternal heritage."

She squirmed a little, saying again, "Tell story."

"Well, the first Thanksgiving was celebrated because the Puritan's had such a good crop. They ate wild turkey and venison and had a great feast. They thanked God for His goodness to them. If it hadn't been for them we couldn't go now to our Sunday Schools and other meetings. We couldn't even pray as we wanted to."

The child opened wide eyes, "Honest, Grandpa? I like to pray. I pray every night that I will hurry and get big."

"Oh, my dear, be glad you are a child and that you have had such a wonderful childhood, fine toys. . ."

"Didn't you have toys when you were a child, grandpa?"

"Yes, yes, I had some toys."

In his mind he was remembering his first toy—a wagon made from the skull of an ox with ropes tied to each horn. Yet, what happiness and contentment he had found pulling it. How wonderful it had been to be a child. . .

He told her of the pioneers and their first Thanksgiving and of those when he was young. "We nearly always had snow during winter, and we would have to go on sleighs to Grandfather's house."

"Now we come in our automobiles, don't we?"

He smiled and nodded. Her head was against his shoulder and her eyes drooped. He closed his eyes. Soon they were both dropping to sleep—he with his memories, she with her dreams, both of them with thanks.

Virtue's Rampart

Octave F. Ursenbach

VIRTUE, when on knowledge based
A rampart is to keep one pure,
While innocence or ignorance placed
Is weak defense 'gainst evil's lure.

"SPIRITUAL SPECIALISTS"

By Aubrey S. Parker

"Spirituality is a specialty. Its cultivation requires education and exercise. A Sunday School teacher is, by profession, a spiritual specialist."—Stephen L Richards.

These vital words by one of our Apostles have been called forth by very necessity.

As a Sunday School teacher with thirty years of active service behind me I feel impelled to write these further words on Spiritual Education. I would recommend that the above words be printed and placed in a prominent place in our Sunday School auditoriums.

Can we afford to always be amateurish in our Sunday School teaching?

This is sometimes called a young people's Church, it is well so: But we should also use those of age and experience.

The writer was once active in the Methodist Ministry and he has carried much that is good from his experience there.

We Sunday School teachers touch the lives of our students whilst they are susceptible to absorbing spiritual truths, and we should glory in our power to do good in this pleasing way.

Will you please pardon the personal angle of this little article. I but follow the admonition of President Grant when he says, (and does) "Tell your own story!"

In all my years as teacher of the adult class—I have *always* spent Saturday evening with my Sunday School lesson. In this way I sense the spirit of the contents (for it is the *spirit* which gives life to your lesson)—and more—I bring much to my lesson—I not only *draw* from but I *bring* to. I learned, early in life, to add a little jam to "the bread of life."

I would first *introduce*—then I *illustrate*—and lastly *apply* the lesson.

I would stress the necessity of getting the facts: on *everything* we introduce—for some listeners have long ears.

Sunday School teaching is no little job: Let us not take it, or treat it lightly!

Be specialists in our line!

Make each lesson—as far as we are concerned—a red letter event.

I have had the pleasure of meeting grown up men in California, Utah and Idaho; who greet me cheerily with the words—"We have never forgotten what Brother Parker taught us in the Sunday School. It wasn't just what you said, but *how* you said it. Your words carried conviction with them.

You placed the nail and hammered it in and then *clinched* it and it "stayed put."

So on down the years—as Sundays come and go—we sow the good seed—"God alone will give the increase."

Our Sunday School faculty should be of the best. No second rate material is good enough for such foundation work in our Church, for it is Christ's Church, it is God's work.

Let us heed the word of Elder Richards and apply it in our affairs and watch the results.

I venture to say that new life will show forth in every department of this great work.

May this be so I sincerely pray.

FAITH PROMOTING SKETCHES

IX.

"Did Not Our Hearts Burn Within Us?"

By George D. Pyper

Inasmuch as I have asked a number of people to send to *The Instructor* some of their experiences, which might be faith-promoting, and since a friend who knew something of my own experiences, when asked to contribute, said, "why don't you write your own?" I wondered if there was anything in my life worth repeating. It is for you to judge.

I was born in the Church, had always attended its meetings, been connected with the Sunday School, the Mutual Improvement As-

sociation since my youth and for the moment could think of nothing that would be faith-promoting to the readers of *The Instructor*.

My mother, as a young girl in Nauvoo, knew the Prophet and had heard his testimony; that she solemnly told to her children, and I had gone along strongly believing but without any special circumstance that clinched it as a living testimony. But there came a time when *belief* was changed into *knowledge*. That time occurred 54 years ago, when

I was called to go on a mission to the United States with Brigham H. Roberts, Melvin J. Ballard and Edward P. Midgley.

In the forefront of this mission, Elder Roberts did the preaching and the rest of us did the singing, playing the organ, and praying. We were to go to the big cities, hire good halls and there deliver our message. Brother Ballard remained in St. Louis while Brothers Roberts, Midgley and I went farther east. While in Pittsburgh, we visited the little town of New England, where Sidney Rigdon, after his disaffection, attempted to organize a church. A meeting was held in the school house, which was crowded beyond its capacity. Men sat upon the window sills, and every opening was filled with peering faces. The whole atmosphere was tense.

It was here that Brother Roberts delivered one of the most powerful sermons that I have ever heard. In closing his remarkable message, he said, "In the mouths of two or more witnesses shall all truths be established, and

I now call upon my companions to bear testimony to the truth of what I have said". It was a thunder shock to me, because while I had always gone along with the Church and my belief in it was strong, yet as far as I could remember, I had not stood on my feet before a great congregation and solemnly testified that I *knew* that it was true. As I trembled and momentarily pondered the situation, I had what to me was a remarkable religious experience. A voice seemed to say to me, "You have known it all your life, known it as well as if a miracle had been performed in your behalf. Now is the time to speak". And a sensation, indescribable, came over me. My bosom burned within me and then I *knew*, and so testified to the truth. In fulfillment of a prophetic blessing bestowed upon me by the Church Patriarch, I have borne that testimony in many nations of the earth. This testimony has remained with me, and it is my humble prayer that I may never offend the Spirit and that I may retain this glorious knowledge to the end.

JOHN TAYLOR'S DISCUSSION WITH A FRENCH SCIENTIST

In 1850 Elder John Taylor was called on a mission to France. In Paris he began studying the French language and teaching the Gospel. Among the interesting people whom he met there was M. Krolokoski, a disciple of M. Fourier, the distinguished French socialist. M. Krolokoski was a gentleman of some standing, being the editor of a paper published in Paris in support of Fourier's views.

Another thing which makes the visit of this gentleman to Elder Taylor interesting is the fact that it was the society to which he belonged that sent M. Cabet to Nauvoo with the French Icarians, to establish a community on Fourier's principles. At his request Elder Taylor explained to him the leading principles of the Gospel. At the conclusion of that explanation the following conversation occurred:

M. Krolokoski: "Mr. Taylor, do you propose no other plan to ameliorate the condition of mankind than that of baptism for the remission of sins?"

Elder Taylor: "This is all I propose about the matter."

M. Krolokoski: "Well, I wish you every success; but I am afraid you will not succeed."

Elder Taylor: "Monsieur Krolokoski, you sent Monsieur Cabet to Nauvoo some time

ago. He was considered your leader—the most talented man you had. He went to Nauvoo shortly after we had deserted it. Houses and lands could be obtained for a mere nominal sum. Rich farms were deserted, and thousands of us had left our houses and furniture in them, and almost everything calculated to promote the happiness of man was there. Never could a person go to a place under more happy circumstances. Besides all the advantages of having everything made ready to his hand, M. Cabet had a select company of colonists.

"He and his company went to Nauvoo—what is the result? I read in all your reports from there—published in your own paper here in Paris, a continued cry for help. The cry is money, money! We want money to help us carry out our designs. While your colony in Nauvoo with all the advantages of our deserted fields and homes—that they had only to move into—have been dragging out a miserable existence, the Latter-day Saints, though stripped of their all and banished from civilized society into the valleys of the Rocky Mountains, to seek that protection among savages which Christian civilization denied us—there our people have built homes, enclosed lands, cultivated gardens, built school houses, and have organ-

(Continued on page 400)



RICHARD BALLANTYNE'S RESIDENCE 1849—HOME OF THE FIRST L. D. S. SUNDAY SCHOOL
Float which took first prize at 24th of July parade, Salt Lake City, Utah, 1940.

THE DESERET SUNDAY SCHOOL UNION

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Edith Ryberg
William M. McKay
Marion G. Merkle
A. William Lund
Joseph Christenson
Archibald F. Bennett

Advisers: Stephen L. Richards and John A. Widtsoe, of the Council of the Twelve

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

1940 DIME FUND COLLECTION

The third Sunday, September 15, 1940 is the 1940 Dime Fund collection day.

Envelopes and letters of suggestion have been sent to all ward Sunday School superintendents. Mission Sunday Schools will be supplied by their respective mission headquarters.

Stake superintendents have the information as to the amount to be collected by the schools in their respective stakes for the stake and general board. Ward superintendents are asked to remit this amount promptly to the stake superintendent. Any money collected in excess of this amount should be put in the treasury of the ward Sunday School to pay the expense of its operations.

Mission Sunday Schools will remit to mission headquarters as instructed by the Mission President.

Good will letters are offered to ward Sunday School superintendents as an aid to them in the collection of the fund. So many superintendents have found the system of collection in which the good will letters are used to be effective that many thousands of these letters are sent out every year.

The General Board will provide these letters to ward superintendents free of charge. Send name, address and state number desired, early enough to give us a reasonable time to have the letters mimeographed and

mailed to you in time for effective use. One letter per family is usually enough.

Superintendents are urged to put their Dime Fund collection plans into effect vigorously so the collection can be made quickly, efficiently and pleasantly and the business closed up in record time.

The Dime Fund collection is the people's means of giving the Sunday School a vote of confidence and appreciation and should be accepted with thanksgiving.

THE SUNDAY SCHOOL AWAKENING

Fall is the Sunday School's springtime. The flowers of spirituality somewhat dormant during the hot days of July and August, come to full bloom in September when the gardeners, refreshed and invigorated by the canyon vacations, bring new life and spirit into the work. Even Nature provides this season of rest, after which she puts new life into her subjects and fills the earth with beauty and fruitage.

So may Sunday School officers and teachers, after their brief season of rest and recreation, renew their important duties with enthusiasm and vigor. All should feel the sacredness of their special appointment—to teach the restored Gospel to every member of the Church.

It is our springtime; let us not neglect the planting.



BANNER CLASS, UNIVERSITY WARD SUNDAY SCHOOL, CHICAGO STAKE

Superintendent, L. B. Brossard; First Assistant, Alma H. King; Second Assistant, Charles M. Wheat; Teacher, Emma Wheat.

1st row, left to right: Lois Christensen, Betty Gibb, Emily Carlson, Marlene King, Florence Finney. 2nd row: Thorald Rollins, Philip Norris, Wendal Harris, Thomas Gomez. 3rd row: Billy Matis, Frederick Montgomery, Emma Wheat, Teacher; Martin Carlson, Rae Homer.

Photographer, Earl Christensen.

Hope Song

Sweet hope that blossomed overnight,
More fair are you to me
Than any flower pink or white
Upon the verdant lea:
You came in time to save a soul
And make a bleeding, faint heart whole!
Sweet hope that blossomed overnight
And made my world so bright, so bright!
—Minnie I Hodapp.

SCHEDULE OF TEACHER TRAINING

LESSONS FOR 1940-41

The following schedule of teacher-training lessons for the 1940-41 classes adopts the sequence of subjects of the pamphlet "A Study Guide To Teaching a Sunday School Class."

Lesson

Number

Subject

1. Introduction and Overview.
2. The Learners.
3. The Courses of Study.
4. Objectives of Teaching in the Sunday School.
5. Methods of Teaching—Overview.
6. The Recitation-Discussion Method.
7. The Lecture Method.
8. The Story-Telling Method.

9. The Problem-Project Method.

10. The Socialized Recitation.

11. Outcomes.

12-17. Reviews of Distinctive Gospel Principles. (See "Some Fundamentals of Mormonism.")

18. The Teacher.

19. Laws of Learning.

20. Lesson Planning.

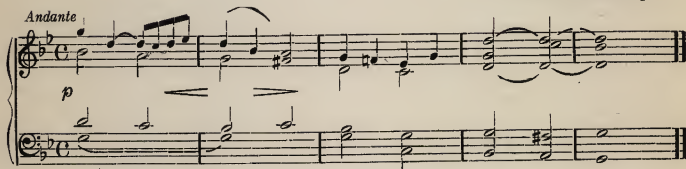
The textbooks are: *Teaching as the Direction of Activities*, (Wahlquist); *Principles of Teaching*, (Bennion) 15c; *A Study Guide to Teaching a Sunday School Class*, 15c.

Classes which start October 6, 1940, will complete the course in March or early April.

Suggestions to teacher trainers on how to develop each lesson are found on page 401.

PRELUDE

Maurine Dewsnup

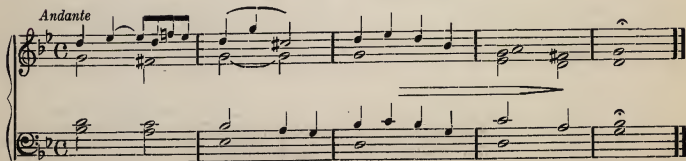


SACRAMENT GEM FOR NOVEMBER, 1940

(Deseret Sunday School Songs, Chorus to No. 73)

'Twas Jesus died on Calvary,
That all thro' Him might ransomed be;
Then sing hosannas to His name:
Let heav'n and earth His love proclaim.

POSTLUDE





SECRETARIES



Albert Hamer Reiser, General Secretary

YOUR CONFESSION

You are writing your own confession and signing it!

You may have done no wrong, but nevertheless, you are telling the world what kind of person you are.

In doing so you may never use the perpendicular pronoun. Only once in many hundreds of words may your name appear. All this time you may think you are telling about something else and that you as an individual are wholly obscured and concealed.

The fact is, however, that your personality stands out on every page more clearly than it would, if your photograph were there. Your personality is more clearly revealed by what appears upon those pages than your photograph could reveal it, because your photograph shows you as you *seem* to be, while what appears upon the pages you write shows you as you *are*.

If your photograph were to appear on every page of the minute book and the roll books you keep for the Sunday School and on the monthly and annual reports you compile, you would take great care to see that it was a photograph which would make you appear to advantage. You would want it to be one which does you justice, at least. You would not mind, if it flattered you a bit.

However, a photograph, even your best, would not reveal your personality as accurately as what you write and how you write in the minute book, roll books and reports, which you make as a secretary.

I have seen a minute book, written hurriedly, in pencil and incompletely filled out. Pencil writing is impermanent and quickly becomes smudged, thus making the whole page unsightly. The person who writes permanent minutes, rolls and reports in this manner tells everyone who reads them: *I am thoughtless; I am careless; I am indifferent; I don't care; Don't take me too seriously; What I have written here may or may not be true, I don't know; I am really wasting*

my time and yours too; If you want someone to do a job well, don't ask me.

I have seen a minute book written in ink, with care, neatly and completely. The statistics are neatly, completely and accurately entered. They respond to proof or verification on the face of the record itself, thus giving force to the presumption that they tell the truth. This secretary says by such work: *I want to be known as a person who is conscientious, thoughtful, careful, neat, trustworthy and accurate; I want you, who read this, to believe me and to respect me; I am interested in saving your time and in giving you a true and accurate picture so you may judge our Sunday School and the performance of my associate officers and teachers justly; If you have a responsibility requiring painstaking care, accuracy and thoughtfulness and decide to entrust it to me, I give you my word of honor that I will do my best to deserve the honor and to justify your confidence.*

Permanent minutes should always be written in ink, legibly and neatly. They should be completely filled out and must tell the whole truth and nothing but the truth. Annual reports should be written in ink. Rolls should be written in ink, though they may be marked with indelible or medium hard pencil. Do not use a soft pencil. Typewritten monthly reports are always appreciated. Monthly reports written in ink are likewise highly appreciated. Such reports written neatly with indelible or medium hard pencil (so as to make a clear set of carbon copies easily and conveniently) are acceptable. Take care to use a pencil which will not smear.

If your stake secretary encourages you to give your work the added touch, the little extra care, which will make it even just a little more than you are asked or expected to do, count yourself fortunate in having a friend who is helping you to live on the higher plane of "the second mile".

"Historians ought to be precise, faithful, and unprejudiced; and neither interest nor fear, hatred nor affection should make them swerve from the way of truth."—Cervantes.



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

WHAT SHOULD A SUNDAY SCHOOL LIBRARIAN DO?

A librarian—any librarian—is supposed to have a stock of books on hand. That is one thing. How he gets them and where they are to be kept is another thing. But, in addition, he should know what each book or magazine or scrap book contains, so as to tell the teachers where to find material for their classes.

The best librarians in our Sunday Schools, however, do more than that. Here is what several of them are doing:

First, when *The Instructor* comes, they go through it with a view to ascertaining what it contains. Whoever does this will observe that that periodical is divided into two departments of material: first, articles on various subjects and, second, helps to the teachers in their respective classes, from the Gospel Doctrine to the Cradle Roll. All the material presented pertains, directly or indirectly, to the Sunday School work and is useful to the officers or teachers, usually to both. These best librarians, then, go over all this material for the purpose of placing it.

Second, these librarians consider each department by itself. What is the subject of each lesson? What references are provided in *The Instructor*? What helps can be got from books and magazines other than those mentioned in this periodical? They thereupon search the public libraries in their towns, with the thought of the lesson material in

mind. Finding what they are looking for, they make a record of it, subject by subject and department by department. They have plenty of time for this, since *The Instructor* is two months ahead of the lessons, as you may have observed.

Third, they are ready now to make announcement to the teachers, at the weekly meetings, that they have some additional helps on hand. And they indicate what they have done in this or that department. Always they are greeted by the teachers with eagerness, to know what new material has been found. (The teachers, as you may know, have mastered the material suggested in *The Instructor*, and can easily tell if anything new has been discovered.)

All this has meant work on the part of the librarian. But what is the use holding an office if there is no work attached to it? Some of the librarians we have been speaking of are professional teachers, others are professional librarians. But one does not need to be either in order to do this kind of work.

And then, see what self-improvement this involves on the part of the librarians! A librarian of this sort, therefore, becomes one of the best informed persons among the officers and teachers in the Sunday School; also he is perhaps the most useful. How the teachers welcome such a librarian!

Go thou and do likewise.

Legacies

"Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn."—Addison, in "The Spectator."

The pleasant books, that silently among
Our household treasures take familiar places,
And are to us as if a living tongue
Spake from the printed leaves or pictured faces.

—Longfellow.

UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

Theme for 1940:

THE PARABLES OF OUR SAVIOR

X. The Prodigal Son.

Luke XV:11-32.

Procedure:

1. The reader has an opportunity to read the most famous of the many parables of the Master Teacher.

2. The speakers responsibility is no less. McKay says, "What * * * can be more beautiful than the picture of the Prodigal Son, wandering away from his father's house, wasting his substance in riotous living, and then, penitent, returning to his home, while his father runs out to meet him and bestows on him every evidence of the deepest affection. Intelligence and skill are shown, not only in the framework of this story, not only in the simplicity and beauty of its phrase, that tell in the smallest compass the folly of sin, the glory of repentance, the forgiving and restoring power of love, and the human elements of envy and jealousy that enter into life experiences."

And he said, a certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that fall-eth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned

against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering, said to his father, Lo these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

Some persons have been unable to see the justice in the situation portrayed; their sympathies are with the older brother. However, the gospel of repentance is held out to every man in every hour. But, does this mean that their rewards will be equal? Are there degrees of salvation? What did Joseph Smith contribute to the subject of salvation?

What is the Sunday School teacher's responsibility to the erring one? to the person with the poor attendance record? to the new-comer? to the faithful pupil ("that is mine is thine")?

Incidentally, from how many angles can this parable be attacked; how many lessons does it teach? See the quotation above.

The inner change is the objective:
"I gave a beggar from my little store
Of well-earned gold. He spent the shining ore.

And came again, and yet again, still cold
And hungry, as before.

(Turn to page 423)

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham, Gerrit de Jong and Wallace F. Bennett

Songs to be studied in the October Union Meetings and to be practiced in the Sunday Schools during the month of November:

No. 206, "Let Love Abound."

No. 70, "Nearer, Dear Savior, To Thee."

Text:

George D. Pyper, *Stories of Latter-day Saint Hymns*.

CHRISTMAS SONGS

During the month of November we should do our best to find a few moments to review and prepare for use the Christmas songs that we are bound to use in our Sunday Schools when the holiday season draws near. No. 214, "Away In A Manger, No Crib For His Head," No. 81, "Far, Far Away On Judea's Plains," No. 28, "A Stranger Star O'er Bethlehem," and No. 101, "Christmas Carol", the principal Christmas songs in our *Deseret Sunday School Songs*, are all well known, but they should receive a little attention in order that they may be well sung when the time to use them arrives. The rendition of some of these may be made very effective. For instance, No. 214, No. 81, and No. 101 have fine possibilities in the chorus for part singing, especially if the verse is sung as a solo or by a small group. No. 28, on the other hand, breathes the genuine confidence and hope that results from the birth of the Savior.

Let Love Abound

The words of this lovely song are by Brother Joseph L. Townsend, of whose work we have said a great deal on previous occasions. He himself said that it "was produced to counteract too many frivolous and critical groups in our villages." Particularly at the present time the world is in need of the truly Christian injunction, "Keep this holy thought in view: Let love abound."

The music is by our veteran composer Evan Stephens, whose life and works are also well known among all our Sunday School musicians. In the main it should be kept joyous, and the chorus should be sung with a decided double rhythm, i.e., with two beats in each measure, rather than a definite six beats in each measure, which would slow it up unduly.

Read further about the author, composer, and the words of this song in our basic text, pages 109 to 113, and pages 61 to 64.

Nearer, Dear Savior, To Thee

Brother J. L. Townsend also produced the words for this highly spiritual and devotional song. Brother William Clayson, about whose contribution to our sacred musical repertoire may be read on pages 115 and 116 of our text for this year, furnished the musical setting for it. In order that this song may not be rendered in a too sentimental fashion, it is suggested that it be well sustained and not too soft throughout. Again, if this song is sung with two steady, slow beats per measure (at about 48 dotted quarter notes to the minute,) it will sound more solid and firm, more musical, and certainly less wooden and rigid than it will if it receives six beats to the measure.

Church Hymn Singing Project

Let us not forget to give whatever active support we can to the Church-wide hymn singing project. The song for November is No. 235 in the *Latter-day Saint Hymns*, "Before Jehovah's Glorious Throne," the words from the Wesley's Collection and the music by Handel. For December we are asked to use No. 187, "From Greenland's Icy Mountains," a song which was much more popular in the early days than at the present time. It deserves to be revived.

"It is a fact that the intellectual concept which does not permit of music as a vital force in progress indicates a mentality but partially developed and hardly capable of making a large contribution to education."



THE MISSIONS



General Board Committee: James L. Barker, Chairman; T. Albert Hooper, Charles J. Ross, Junius R. Tribe, Don B. Colton, Alfred C. Rees



L. D. S. SUNDAY SCHOOL, NATIONAL CITY, CALIFORNIA, SAN DIEGO DISTRICT

This school is located at the extreme South and West corner of the United States, bordering Mexico on the South and the Pacific Ocean on the West. There are two hundred in the branch. The Sunday School taxes the capacity of the present meeting house.

A new one is in course of construction. The present officers are Henry Grimley, Superintendent; Elmo Willardson, First Assistant; Allan Greenig, Second Assistant, and Margary Cox, Secretary.

For McCalla Sunday School, see page 407.

John Taylor's Discussion

(From page 391)

ized a government and are prospering in all the blessings of civilized life. Not only this, but they have sent thousands and thousands of dollars over to Europe to assist the suffering poor to go to America where they might find an asylum.

"The society I represent, M. Krolokoski, comes with the fear of God—the worship of the Great Eloheim; we offer the simple plan ordained of God, viz: repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. Our people have not been seeking

the influence of the world, nor the power of the government, but they have obtained both, whilst you, with your philosophy, independent of God, have been seeking to build up a system of communism and a government which is, according to your own accounts, the way to introduce the Millennial reign. Now, which is the best, our religion, or your philosophy?"

M. Krolokoski: "Well, Mr. Taylor, I can say nothing."

—From *Life of John Taylor*, by B. H. Roberts, pp. 225-227.

TEACHER TRAINING

1940-41 TEACHER TRAINING COURSE

This is a beginning course in the principles of teaching. Since the class meets only once a week for twenty weeks, the time can best be devoted to exploratory activities.

The purpose of the course is to introduce newcomers to the study of teaching to the general and simple aspects and to help them to recognize the general purpose, materials and methods of teaching. It is hoped that prospective teachers who complete the course will acquire a sufficient degree of familiarity with the principles and art of teaching to undertake their first teaching assignments with assurance and success and that these lessons and their teaching experiences will motivate them to undertake more advanced study.

The sequence of lessons in this course follows "A Study Guide to Teaching a Sunday School Class." This is made up to serve in part as a note book.

Beginning teachers need abundant demonstrations and concrete illustrations. They will learn most rapidly if they actively participate in demonstrations and in reporting on assignments. The course is based upon the principle that teaching is the direction of activities.

Teacher Trainers are urged to have their class presentations exemplify this principle.

Frequent assignments for class members to prepare and to report upon will be suggested. Teachers can be most helpful, if they will give the class members these responsibilities and direct and encourage them in the preparation and presentation. Let the teacher trainer be the coach and stage director and the members be the actors and performers.

Thousands of copies of Dr. Wahlquist's "Teaching as the Direction of Activities" have been sold to Sunday School workers. Obtain as many of these locally as you can and use them as a nucleus for a reference library. Add to this library as many of the books recommended therein as possible.

INTRODUCTION AND OVERVIEW

Lesson 1. October 6, 1940

What To Do In This Session:

1. Outline the course in brief.
2. Exhibit the materials of the course: Textbooks, and study guide. *Teaching as*

Direction of Activities, (Wahlquist); *Principles of Teaching*, (Bennion); *Study Guide to Teaching*.

3. Explain and demonstrate briefly general methods of having class "learn to do by doing."

4. Point out limitations and purpose of a beginning, exploratory course.

5. Take orders for or distribute copies of the *Study Guide*.

6. Read or have some one read the first eight paragraphs of the *Guide*.

7. Scan the remainder by headlines.

8. Make following assignments:

Assignments:

Reports to be made by class members next week:

1. What a teacher should know about the learners, if he is to apply the laws of learning.

2. How knowledge about learners helps the teacher to understand and adapt to "individual differences of pupils."

3. What attitudes of a teacher toward pupils give promise of best results?

References:

On topic 1. *Study Guide*, pages 2 and 33 and 23 to 26, and references there suggested.

On topic 2. *Teaching as Direction of Activities*, chapter 18.

On topic 3. *Return to Religion*, (Dr. Henry C. Link); *How to Win Friends and Influence People*, (Carnegie); *Strategy in Handling People*, (Morgan and Webb); chapters 2, 3, 4.

THE LEARNERS

Lesson 2. October 13, 1940

What To Do In This Session:

The members of the class assigned to prepare the topics suggested above should be given ample time for their presentations. Discussions, questions and comments by class members should be encouraged.

Place clearly before the class on the blackboard in outline form or by adopting significant topic sentences from the reports everything offered by the students reporting or by the class discussions which will support and amplify the purpose of this lesson which is to make the members of the class aware of

the importance of knowing and liking people as a basis for success in human relations.

Teacher-pupil relationships are fruitful of best results when teachers and pupils understanding, respect, trust and of course, like each other.

Assignments For Lesson 3:

Aim to reserve some time of each class period for previewing the next lesson, arousing interest in and anticipation for it and motivating class members to undertake assignments with enthusiasm.

This course is "exploratory." The preview of the Sunday School courses of study will therefore "hit the high spots." It should be interesting and illuminating, however, because this year you are to preview an entirely new series of courses.

1941 marks the beginning of more closely integrated church work. The August issue of *The Instructor* in the short article on page 333 announces in general terms the main features of the new courses of study and the reasons for the change. Scan this issue of *The Instructor* for more detailed information. The November issue will contain the first lessons of the new courses.

Correct the last sentence on page 3 of the *Study Guide* to read "A general outline of the Sunday School courses of study for all departments appears in the October, 1940, issue of *The Instructor*."

Note especially the general Sunday School objectives and observe how the courses of study of the various departments support these.

Assign members to summarize courses of study for each of the following groups: Cradle Roll, Kindergarten and Primary; First and Second Intermediate; Juniors and Advanced Juniors; Seniors and Advanced Seniors; Gospel Message (formerly Missionary Training) and Genealogical Training; and Gospel Doctrine.

Assign a committee of two or three students to show to what extent the Standard Works of the Church form the basis for the Sunday School courses of study.

THE COURSES OF STUDY

Lesson 3. October 20, 1940

Use the blackboard to outline or epitomize each of the reports given in fulfillment of assignments suggested above.

Make clear the following as the main points of this lesson:

1. That the courses of study are inter-

dependent—the teacher must know what has been taught the class before it comes to him and also he must know what the teacher of the next class above him has reason to expect him to teach.

2. The law of learning expressed in the words "leading from the known to the unknown" is operative progressively through these courses of study.

3. Teachers may keep themselves fully and accurately informed about what other teachers have taught their pupils by studying *The Instructor* and the lesson text materials of other classes.

Assignments For Lesson 4:

Divide the General and departmental objectives of the Sunday School appearing in the October issue of *The Instructor* into five parts and assign one student to explain and illustrate each set of objectives.

Assign a committee of two or three to show how the courses of study support these objectives.

OBJECTIVES OF TEACHING IN THE SUNDAY SCHOOLS

Lesson 4. October 27, 1940

Have a copy of the general and departmental objectives for each member of the class. Give a short lecture on the place of objectives in teaching. See *Study Guide*, pages 4, 5, 6.

Have given each assignment suggested above.

Use a portion of the period to show how beginning with the specific objective of a lesson, one builds toward the realization of a departmental objective and how the realization of successive departmental objectives results in the attainment of the general or ultimate objectives.

See Dr. Bennion's treatment of the value of an aim as a focus. (*Principles of Teaching*, Lesson 5, paragraphs 12 and 2 on page 11.)

Make clear the meaning of "exploratory" courses.

Show how graded courses of study move forward like overlapping circles with some old areas being visited again for review and emphasis and still other areas encompassing new fields. In this manner the new is more firmly tied to the old. It is true that by such progressive emphasis and new accretions learning moves forward and growth is assured.

GOSPEL DOCTRINE

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Herbert B. Maw, Gerrit de Jong, William M. McKay.

LESSONS FOR NOVEMBER, 1940

Note to Teachers:

These four lessons for November deal with spiritual beings in one form or another. They are: The Return of Christ, Personal History of the Devil, Manifestation of the Spirit, and all this as it develops in the Church of this period.

A further tie to bind these four lessons together in a single unit is the thought that Joseph Smith's ideas on these matters were in striking contrast with the ideas held during his time by other religious teachers. The outcome of a consideration of these four lessons, then, should be to give one a sense or feeling that, somehow, the Prophet was superior as a theological teacher to any of his contemporaries in the religious field.

As already suggested in connection with other lessons, the teacher is urged to go out for material to illustrate his points to all necessary fields, so as not to give the impression to the class that they are threshing old straw. If they and you feel that they "have had all this before," it is because the teacher has not reached out for a new point of view, or fresh aspects of the case, or matter that bears on the lesson but at the same time is not hackneyed.

THE RETURN OF CHRIST

Lesson 38. For November 3, 1940

Objective:

Latter-day Saints should so live that, when Jesus returns to earth, they will be ready for his personal reign.

This objective is practical. It requires that we do something now—something in the way of living a better life, not one of mere contemplation, but of good deeds for ourselves and for others. Try to make this application of the lesson.

Readings:

The reading matter for this lesson is sufficiently indicated in the lesson Manual: (1) at the head of the matter presented there, (2) in the citations at the foot of the pages. There is plenty of opportunity, indeed a

pressing call, for you to reach out for new material. Try to restore the situation as it must have appeared to those who lived in the time of which we are speaking.

Outline of Material:

- I. Idea of This Return:
 - a. In various ages of the world.
 - b. Saturation of the idea.
- II. The Plan of Life and Salvation:
 - a. Conception as already considered—review.
 - b. The orders, or states, of being.
 1. The ante-mortal.
 2. The mortal.
 3. The disembodied.
 4. The re-embodied.
 - c. Eternity of the spiritual in man.
 - d. The work of Christ.
 - e. The earth as the final home of man.
- III. The Millennium:
 - a. Time limits to earth and mortal man.
 - b. The thousand years of peace.
 - c. Time of Christ's return.
- IV. Christ's Coming Certain:
 - a. Our assurance of this.
 - b. The sects and Christ's return.
 - c. Joseph Smith and the Return.
- V. Signs of Christ's Coming:
 - a. Gospel to be preached to all.
 - b. Judah returned to Palestine.
 - c. Wars, physical disturbances, etc.

Lesson Enrichment:

In order to give this lesson an air of freshness, the teacher should (1) soft-pedal such points as may be well known to the class already and (2) pull out into prominence such aspects as may be new to them. The aim of the lesson, however, should not be lost sight of in the process of bringing in new material.

Why do you think Joseph Smith made the Return of Christ only a part of his Church, instead of the whole of it, as some other religious leaders did? What does this fact show about the modern prophet as a religious leader? Compare his views of the Return with those of other religious leaders of his time. Mormonism is not a one-idea religion.

"When he [Jesus] again visits the earth, he will come to thoroughly purge his kingdom from wickedness, and, as ruler of the nations, to dictate and administer to them as

the heir of the kingdom; and the Gentiles will be as much mistaken in regard to his second coming as the Jews were in relation to the first."—Brigham Young.

"Jesus has been upon the earth a great many more times than you are aware of. When Jesus makes his next appearance upon the earth, but few of this Church will be prepared to receive him and see him face to face and converse with him; but he will come to his temple.

"Will he remain and dwell upon the earth a thousand years, without returning? He will come here, and return to his mansions where he dwells with his Father, and come again to the earth, and again return to his Father, according to my understanding. Then the angels will come and begin to resurrect the dead, and the Savior will also raise the dead, and they will receive the keys of the resurrection and will begin to assist in that work. Will the wicked know of it? They will know just as much about that as they now know about Mormonism, and no more."—Brigham Young.

Note:

On page 102 of the *Manual*, in Lesson 38, the phrase "except the sons of perdition, who will suffer dissolution of the spirit," gives an erroneous impression.

The fact is, that all men, including the sons of perdition, will be raised from the dead, but that these latter will "go away . . . with the devil and his angels."

PERSONAL HISTORY OF THE DEVIL

Lesson 39. For November 10, 1940

Objective:

Satan has only as much power over us as we give him.

Readings:

It is believed that the references and citations in the lesson as given in the *Manual* are ample for the presentation of this lesson intelligently. The pupils as well as the teacher, of course, should study these. The latter, however, should do more than that. If *The Story of the Devil*, by Graf, is available, the teacher will find there a vast storehouse of the grotesque notions that have prevailed concerning the Devil and his power. These should be contrasted with those of the Prophet, as given in the lesson, to show the difference between the ideas of men and the revelations of the Lord.

Outline of Material:

I. Purpose of This Lesson:

- a. To contrast old and new ideas.
- b. To learn the truth about the Devil.

II. Grounds for the New View:

- a. Jesus believed in a personal Devil.
- b. Degeneration of the idea later.
- c. How we learn about the Devil.

III. Is There a Devil?

- a. How the question originates.
- b. Satan a brother of man in his spirit.
- c. Difference between man and the Devil.
- d. Satan as an alibi.

IV. The Devil in Mormon Literature:

- a. The Devil and bodily diseases.
- b. The Devil and scientific belief.
- c. Satan in the Book of Moses (*Pearl of Great Price*).
- d. Satan in the *Doctrine and Covenants*.

V. Inevitability of Satan's Exit:

- a. A personal God and a personal Devil.
- b. Satan has been betrayed by his friends.

Lesson Enrichment:

Keep constantly in mind the objective, as stated in the lesson above. All the material presented should turn upon this point.

From The Story of the Devil:

1. The Devil, which formerly was personified evil, reached the height of absurdity in the Middle Ages, when there was the greatest spiritual darkness.

2. Satan was supposed then to have a body, as were all the evil spirits. Only, in their fall these bodies became of denser substance than formerly. Hence they required food and drink, just as men do in the flesh.

3. There were young devils and old devils. Indeed, the Devil, when he became old, was a hermit, and he fell ill from time to time.

4. Some ecclesiastics, however, like Saint Gregory the Great, "would have it that the devils were altogether incorporeal," but this was not the ordinary conception.

5. The Devil was large of stature and ugly, sometimes even ridiculous. Saint Anthony, we are told, once saw him as an enormous giant, entirely black, with his head touching the clouds. The Satan of *Paradise Lost*, by Milton, was the popular Satan. The Devil, however, could appear in various forms.

6. One could form pacts with the Devil. This was in the event that violence would not suit his purpose. Sometimes the pay was in terms of a denial of Christ. The Faust of Goethe's poem is an example of how the Devil worked in those times, not only in Germany, but everywhere.

This list could be continued almost indefinitely, but that is not necessary. In the medieval mind the Devil was the embodiment of all

that is evil in the world, and the means by which he worked were always connected with some sort of magic.

Make a list of the ideas connected with the Devil to be found in the teachings of the Church of Christ in these days. To what extent, and in what ways, is the Devil used as an alibi by us nowadays?

Is it any argument against the existence of Satan and other evil spirits that many people nowadays do not believe in him? Or that people once believed such absurdities concerning him? How do you account for the swing from those absurdities to a denial of his existence as a personality?

MANIFESTATIONS OF THE SPIRIT

Lesson 40. For November 17, 1940

Objective:

The presence of the Holy Spirit is always manifested in some way, so as to make itself known.

Readings:

As in other lessons in this month's work, the references and citations in the Manual are deemed sufficient to enable the teacher to present this lesson intelligently. They should be studied, not merely read over.

Outline of Material:

- I. Gift of the Holy Ghost:
 - a. Review briefly what has been given
 - b. Importance of this gift in revealed religion.
 - c. Statement of Jesus.
- II. How to Tell the Different Spirits:
 - a. First miracles in the Church of our time.
 - b. Incident in Kirtland.
 - c. Explanation by the Prophet.
- III. A Mission to the Shakers:
 - a. Origin of this mission.
 - b. Something about the Shakers.
 - c. Revelation on the subject.
 - d. Results of this mission.

Lesson Enrichment:

Why should the Holy Ghost be so necessary in the Christian Church? How is the Holy Ghost conferred? Why should it be conferred in this manner? How may one know whether or not the Holy Ghost is in the Church today? Consider the following passage from Joseph Smith:

"There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel, but he could not receive the gift of the Holy

Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost, which convinced him of the truth of God, would have left him.

Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva, "Paul we know and Jesus we know, but who are ye?"

Why is it important to know how to tell the different spirits? Enumerate the different kinds. Give the various tests by which they may be known.

What do you understand by the "spirit of discernment"?

Here is an opportunity to contrast the ideas held by the Shakers of Joseph Smith's time and the teachings of the *Doctrine and Covenants* on the same subjects. Make a parallel of these two sets. If possible put them on the blackboard, so that the class may see them. If not, you should make such a parallel for your own use, so as to clarify your own mind.

What is always the essential difference between the "teachings of men" in matters religious and the teachings of a prophet? Aside from the fact that the ideas in section 49 are revealed, which appeals to your best judgment—the doctrines of the Shakers or those of Joseph Smith?

GROWTH OF THE CHURCH

Lesson 41. For November 24, 1940

Objective:

There is something phenomenal in the spread of Mormonism, taken in connection with the circumstances.

Readings:

The citations at the head of the lesson in the Manual will lay the groundwork for this lesson. It is mainly historical. If the teacher wishes to push out this background somewhat, he will find the subject treated more fully in *Joseph Smith: An American Prophet* (Evans), which gives the subject in a new slant. (See all of Chapter V.)

Outline of Material:

- I. Setting:
 - a. The youth and inexperience of Joseph Smith.
 - b. His unfavorable environment.
 - c. His dependence on divine power.
- II. The Priesthood:
 - a. Priesthood and office.

- b. Definition of each.
- c. Earliest offices under priesthood.
- III. Officers in the Priesthood:
 - a. Presiding elders.
 - b. Clerk or historian.
 - c. First Presidency.
 - d. Bishopric.
 - e. Apostles.
 - f. Seventy
- IV. Interesting Sidelights:
 - a. A group of very young men.
 - b. Atmosphere in which the Prophet worked.
 - 1. Priesthood of this Church contrasted with that in other churches.
 - 2. Origin of priesthood in both.

Lesson Enrichment:

What is priesthood in its last analysis? If there were no future life, would we need priesthood? Why?

Why should God have chosen a youth like Joseph Smith instead of a learned man with experience in religion? What prophets in the past have been learned? What unlearned? How about the Apostles of Christ? Take them one by one and show their standing

socially and religiously before the Lord called them.

Why should the growth of the Church in this dispensation have been gradual? An Episcopal bishop said in the time of the Prophet that there were no disciples of Joseph Smith in and around Palmyra. What do you think of this as an argument against his claims to being a prophet? As a matter of fact, Joseph Smith had more followers in Palmyra than Jesus had in Nazareth. And then, too, all of the Saints, by the time of the Bishop's statement, had moved to Ohio.

Gospel Doctrine Department in Union Meeting

The stake supervisor in this department should take the lesson which he deems the hardest for the teachers to give. Perhaps the most faith-promoting would be Lesson 38, the Return of Christ. It may also be the most difficult to give in a class, since there is a great deal of material on the subject that has become hackneyed. This lesson is outlined and enriched more than any of the others.

The Best Things In Life Are Free

By Zelda Davis Howard

The world wouldn't be so wonderful
If the best things of life weren't free,
If earth gave only to a few
How very small its joy would be!

The sun is pleasant to the eyes,
The ears may take in sweetest sounds,
There are the fragrances of flowers,
The cooling softness of green grounds.

And there's the wide night sky with stars,
The moon so round and silvery,
And all their is for folks to do
Is to open their minds and enjoy—

To look into a baby's eyes,
To know someone's great love for you,
To rest at night and live again,
It's a marvelous thing to do!

No one controls the world's best things
The millions together can't buy them,
For in their commonness God hides
Riches for all who can find them.

GENEALOGY

Elective Course To All Members Over 18 Years of Age

Committee: A. William Lund, Joseph Christenson and Archibald F. Bennett

Subject: OUT OF THE BOOKS

LESSONS FOR SEPTEMBER, 1940

THE PRISONERS SHALL GO FREE

Lesson 1. For Sunday, September 22, 1940

Text:

Out of the Books, Lesson One.

Objective:

Why every Latter-day Saint should be active in temple work.

References for Further Study:

Doctrine and Covenants, Sec. 128; Discourses of Brigham Young, pp. 602-628; Gospel Doctrine, Joseph F. Smith, pp. 593-603.

Topical Outline:

- I. Man's pre-existent agreement.
 - a. We accepted the Gospel plan.
 1. This included principles and Ordinances.
 - b. Obedience would bring exaltation and eternal life.
 - c. Not all privileged to accept Gospel in life.
 - d. Provision for vicarious service.
 1. A partnership with the Almighty.
 2. Our responsibility to aid.
 3. Saviors on Mount Zion.
- II. Before the world was.
 - a. The order of redeeming relatives originated in Heaven.
 1. Ordained and prepared by the Lord.
 2. Before the foundation of the world.
 3. For those dying without knowledge of the Gospel.
- b. Our duty to understand the Lord's plan.
- c. Our obligation to follow it.
- III. They had no opportunity.
 - a. Vast numbers never heard Gospel in life.
 1. Many were upright according to their understanding.
 2. The Lord's promise to them.
 3. They earned blessings for us, their children.

4. Our obligation to assist them.
- b. Those who can benefit from vicarious ordinances.

1. Those who would have received Gospel in life.
2. Those who do receive it in the spirit world.

IV. If the fathers could speak to us.

- a. Their lot in the prison house.
- b. Their desire that we help them.

V. The Gospel to the dead.

- a. The Savior's visit to the spirit world.
- b. Organized missionary forces.
- c. Deliverance proclaimed to the captives.
- d. Labors of faithful elders there.

VI. What we should do.

- a. Work for the dead not to be neglected.

1. For our ancestors and kinsfolk.
2. They await for their children to administer for them.
3. Through our efforts the chains of bondage will fall from them.

VII. Let us GO ON.

- a. Stirring appeal of the Prophet.
- b. A work bringing great joy.
- c. The prisoners shall go free.

Suggested Method:

The doctrinal content of this lesson is in the main familiar to most members of the class. The viewpoint, that of rescuing those dependent upon us, is that given such striking expression by the Prophet Joseph Smith. This lesson lends itself readily to class discussion, the teacher directing by following the leading points of the topical outline.

Careful emphasis should be given these points: This plan is eternal; we accepted long ago our share of the responsibility; the fathers were promised their children would come to their aid; in life they earned precious blessings for us; they eagerly await our help; deliverance can come to them from no other source; many have accepted the Gospel in the spirit world; our administering ordinances for such will deliver them from captivity and bring them great joy and opportunity; our eternal happiness is linked up with their deliverance.

Utilize as time permits the questions below in the discussion.

Discussion Thoughts:

1. " * * * but as touching the election, they are beloved for the fathers' sake." (*Romans 11:26-28.*)

2. "The Lord hath brought again Zion,
The Lord hath redeemed his people,
Israel,

According to the election of grace,
Which was brought to pass by the
faith

And covenants of their fathers."

(*Doc. and Cov. 84:99.*)

3. What blessings did the fathers of the past win for those living today?

4. What work could they not do for themselves in former times?

5. Why did the Lord select us to do this important work for them?

6. "At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it." (*Joseph Smith, Compendium, p. 288.*)

7. "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before the world was." (*Joseph Smith, in Doc. Church History, 6:364.*)

WHY WE GO TO THE TEMPLE**Lesson 2. For September 29, 1940****Text:**

Out of the Books, Lesson Two.

Objective:

What are the personal benefits to the individual who worthily participates in temple service and temple worship?

References for Further Study:

Our Lineage, Lessons 34-36; Temple Worship, Elder John A. Widtsoe, in Utah Genealogical Magazine, 49-64; Power From On High, pp. 27-29; Teaching One Another, Chapter 41.

Topical Outline:

- I. Definition of the endowment.
 - a. To prepare for entrance and exaltation in the celestial kingdom.
 - b. To give the keys of the eternal Priesthood.
 - c. To acquaint the faithful with the laws of celestial beings.
 - d. To instruct in the leading events of world history.
 - e. To teach advanced principles of the Gospel.
 - f. To teach purity of life.

- g. To ensure by covenant devotion to highest service.
- II. The teaching value of the endowment.
 - a. Explain matters difficult of understanding.
 1. Refresh memory on the whole structure of the Gospel.
 2. Symbolic representation of great truths.
 - b. Four distinct parts of the endowment.
 1. Preparatory ordinances.
 2. Instructions by lectures and representations.
 3. Covenants.
 4. Tests of knowledge.
 - c. Its wonderful coherence and logical nature.
 - d. Pedagogy of the temple service.
 1. The spoken word—lectures and conversations.
 2. Elaborate care in presentation.
 3. Appeal to the eye—living, moving beings.
 4. Pictorial representations in rooms.
 5. Active participation by candidates.

III. Covenants and promises.

- a. Knowledge is serviceable only when used.
- b. The covenant is a promise to use knowledge imparted.
- c. Gives life to truth.
- d. Blessings from right use of knowledge.
- e. Penalties for misuse.

IV. Man's highest ideal.

- a. To become like our Father in heaven.
- b. To do so we must sacrifice for the happiness of others.
- c. Without them we cannot attain the highest.
- d. Our interwoven destiny.

Suggested Method:

The endowment is sacred and not for public discussion. In this lesson are reproduced excerpts from instructions issued by responsible leaders of the Church and printed with official approval. These explanations should be carefully read and pondered. In the ensuing discussion, avoid mentioning further details of the service than those already printed. At the other extreme, there are those who will never say a word about the endowment, even in general terms, and would clothe it in such an atmosphere of secrecy as to make it seem mysterious and fearsome.

Discussion Thoughts:

1. From what is printed in this lesson, show why the teaching function of the endowment is so impressively done.

2. What is the purpose of the endowment?
3. Why does the symbolism of the endowment require concentration and careful study?

4. Why is it desirable that a person go through the temple several times in quick succession after the first visit, and at regular intervals thereafter?

5. Outline briefly what could be said or done to prepare the mind of a young person for "the glorious possibilities of the first fine day in the temple."

LESSONS FOR OCTOBER, 1940

THE CHAIN OF SEALING

Lesson 3. For October 6, 1940

Text:

Out of the Books, Lesson Three.

Objective:

The importance of families being connected by the bonds of sealing for eternity.

References for Further Study:

Doctrine and Covenants, 131:1-4; 132:6-7, 15-24; *Celestial Family Organization*, Parley P. Pratt, in the *Utah Genealogical Magazine*, 23:54-59; *The Law of Adoption*, Wilford Woodruff, in the *Utah Genealogical Magazine*, 13:145-158.

Topical Outline:

- I. Why we do temple work.
 - a. To qualify for entrance in the highest degree of the celestial kingdom.
 1. Specific ordinances required.
 2. No fullness of exaltation outside the family.
- II. In order to obtain the highest.
 - a. Marriage an ordinance of the Priesthood.
 - b. No eternal increase without marriage for eternity.
 - c. Every blessing conditioned upon obedience to law.
 - d. Failure to obey this law of marriage destines one to remain "separately and singly, without exaltation, to all eternity."
- III. The way to perfection.
 - a. How we may fill our life mission and perfect our destiny.
 - b. To dwell with and become like God.
 - c. No exaltation for either man or woman alone.
 - d. Neither for the living nor the dead.
 - e. How to become sons and heirs of God, and joint heirs with Christ.
- IV. No perfection for the fathers and children without each other.

- a. No fullness of exaltation even for isolated family groups.
- b. Fathers cannot be made perfect without us.
- c. We cannot be made perfect without them.
- d. A chain of Priesthood—welded family groups—back to Adam.

V. The patriarchal order of celestial government.

- a. Celestial order of government is patriarchal.
 1. Each faithful father to preside over his own posterity.
 2. His authority to endure eternally.
 3. Sons forevermore subject to their father.
- b. Patriarchal order established in days of Adam.
 1. Father exercised both spiritual and temporal authority.
 2. A just and righteous jurisdiction.
 3. This same perfect system to be reestablished.
- c. A qualification for the highest exaltation.

VI. Organization of the celestial family.

- a. God the Father presides over all.
- b. Next to him will reign Jesus Christ.
 1. By right of birth.
 2. Through worthiness.
- c. Under Christ Adam will preside over all the redeemed of this earth.
- d. Each faithful father among Adam's progeny will preside over all his worthy descendants.
- e. All in the utmost order and harmony.
- f. Such is the nature of thrones, principalities and powers.

VII. Sealing up the chain of family groups.

- a. The order of sealing for families.
 1. Each child connected by sealing with all his progenitors.
 2. Each father connected by sealing with all his descendants.
- b. A perfect chain of Patriarchal Priesthood.

Suggested Method:

To make certain that each class member has a clear conception of this beautiful plan of family organization, a plan which determines the manner of proceeding in all research and temple work, the teacher should make a brief and simple explanation of the essentials of the plan, demonstrating by a diagram on a blackboard. To prove his points he may cite the passages quoted in the lesson text. Application to the family of a class member may be made to advantage. Questions on the application of the general scheme to individual cases should be invited.

Discussion Thoughts:

1. What is the justification of the following rule in research: "The first responsibility of each person is to seek out and do temple work for his direct male or patriarchal line—the line of his fathers?"

2. How many of your forefathers on your patriarchal line can you name?

3. How far must you eventually trace this line?

4. Compare the patriarchal form of government with monarchial, democratic, aristocratic, despotic and representative forms of government.

5. What are the possibilities of the patriarchal form, where all members of the great family have attained a high degree of perfection?

6. Why does this objective of linking up our ancestral lines by sealing rule out the promiscuous gathering of unrelated names for temple work?

ACCORDING TO THE RECORDS KEPT**Lesson 4. For October 13, 1940****Text:**

Out of the Books, Lesson Four.

Objective:

"And as are the records on the earth in relation to your dead which are truly made out, so also are the records in heaven."

References for Further Study:

Doctrine and Covenants, Sec. 128; Teaching One Another, Chapter 40; Our Lineage, Lesson 37.

Topical Outline:

- I. Ordinances must be recorded.
 - a. The Lord's command to keep records.
 - b. Teachings of the Prophet.
 1. All ordinances to be recorded.
 2. Eye and ear-witnesses to be present and testify.
 3. That your recordings may be recorded in heaven.
 4. Records to be preserved and held in remembrance.
- II. Records must be properly witnessed.
 - a. More detailed instructions from the Prophet.
 1. Make a record of a truth before the Lord.
 2. Be very particular and precise.
 3. In the mouth of two or three witnesses.
 - b. A general Church recorder to be appointed.
 1. Certified records to be submitted to him.

2. He will enter these upon the general Church book.

3. Certification of the Church recorder.

c. Sacred and holy records.

d. To answer the will of God.

1. According to the will of God.

2. Conforming to the pre-ordained plan.

3. For the salvation of the dead.

III. Whatsoever is not recorded upon earth.

a. Whatsoever you bind on earth.

b. Whatsoever you loose on earth.

c. Whatsoever you record on earth shall be recorded in heaven.

d. Whatsoever you do not record on earth shall *not* be recorded in heaven.

IV. Which are *truly* made out.

a. Records of temple work must be *true* and *accurate*.

b. Every safeguard provided.

c. Dead will not be judged according to erroneous records.

d. For ordinance to be valid, record must be made on earth.

e. True record of equal importance with administration of ordinance.

V. Our ever present duty to correct errors.

a. Incomplete records to be completed.

1. Full identification of the dead needed.

2. Maiden names of women to be given.

b. Errors to be rectified upon satisfactory evidence.

c. Send proper amendments and corrections to the Genealogical Society of Utah.

d. Need for cooperation of all.

Suggested Method:

The class instructor should provide himself with some actual examples of incomplete records as submitted for baptism and endowment in Nauvoo, and samples of the index card and family group record or temple sheet to exemplify the complete identification required today, as demonstrated by nearly 100 years of experience.

The passages from the Doctrine and Covenants should be read in class and carefully analyzed in the course of class discussion. The application of these fundamental truths to record making and temple work should be clearly emphasized. The imperative nature of accurate record keeping is not just someone's fancy, but to "answer to the will of God." Encourage class discussion and contribution from members.

Discussion Thoughts:

1. If an ordinance is duly administered,

but is not recorded on earth, will the ordinance stand?

2. If baptisms for the dead were administered in Nauvoo, and the record has been irretrievably lost, and no one now living can establish the fact, will such ordinances have to be done over?

3. What must be done if a person cannot prove that he was ever baptized into this Church?

4. The following rule is given by the Church Historian and Recorder:

"If it is claimed that an individual has been baptized and the date cannot be supplied by the patron, the individual making this claim will have to present proper evidence, either from an authentic record or from the testimony of an eye witness, who knows for a certainty that the baptism was performed, as for instance, the individual's own father or mother, to prove the baptism took place. If no such record or evidence can be produced, the baptism must be done over."

5. In early Nauvoo baptisms for the dead, men were sometimes baptized for women and women for men. This was later changed. Should such baptisms be done over? Were they? Read what Brigham Young says in his *Discourses*, pp. 611-612.

TRUE AND ACCEPTABLE RECORDS

Lesson 5. For October 20, 1940

Text:

Out of the Books, Lesson Five.

Objective:

The responsibility assumed by those compiling records in preparation for temple work.

References for Further Study:

On the Nature of Genealogical Evidence, Donald L. Jacobus, in the *New England Historical and Genealogical Register*, Vol. 92, pp. 213-220.

Topical Outline:

- I. Records must be true.
 - a. Untrue records not acceptable here or in heaven.
 - b. The dead are to be judged out of true records.
 1. Those kept on earth.
 2. Those kept in heaven.
 - c. Guilt of those who wilfully falsify records.
 - d. Culpability of the careless compiler.
- II. In case of discrepancies.
 - a. Errors may be found in any record.
 1. Causes for such errors.
 - b. Need for sustained vigilance.
 - c. Types of errors encountered.

- d. How to ascertain the truth.
 1. Consult original sources.
 2. Accumulate more facts.
 3. Carefully study and analyze the facts found.

III. What are authentic records?

- a. Differing reliability of records.
- b. Definition of most authentic records.
 1. Personal knowledge and private family records.
 2. Public or official records.
 3. Printed sources.
- c. Advantages and disadvantages of each.
- d. Worth of contemporaneous records.
- e. Judgment on printed family histories.

IV. In search of more facts.

- a. Shedding new light on the problem.
- b. Re-examination of all the evidences.
- c. A fresh and unbiased interpretation.
- d. "You must study it out in your mind."

V. Responsibility of record makers.

- a. Maker must assume full responsibility for his records.
- b. His responsibility before the world.
- c. His responsibility to the dead.

Suggested Method:

The teacher may well present in clear outline, with actual examples from records, the case for accurate records, and the comparative authenticity of types of records as analyzed by an expert genealogist. This will offer opportunity for a profitable discussion, along the lines of the *Discussion Thoughts* below.

Discussion Thoughts:

1. Said one eastern genealogist of our people, "The thing I would criticize about your method is that you seem to take everything that is printed for granted." Is this criticism just?
2. How can a genealogist determine whether the data found in a printed family history are correct?
3. There are two types of printed genealogies, those which give sources for their information, and those which do not. Explain.
4. What is the "court of last resort" in testing the accuracy of records?
5. Apply the sentiment of "O, say what is truth!" to record making.
6. What advice should be given the researcher who habitually "jumps at conclusions?"
7. Show the effect of wrong records upon (a) future genealogists, (b) the dependent dead, (c) temple records, (d) the future of one who deliberately makes false entries.

LEGIBLE RECORDS

Lesson 6. For October 27, 1940

Text:

Out of the Books, Lesson Six.

Objective:

How errors may be avoided through the careful writing or typing of genealogical and temple records.

References for Further Study:

Seeking After Our Dead, Lesson 36; A Book of Remembrance, Lesson 31; The Forefather Quest, Lessons 9, 30 and 31.

Topical Outline:

- I. Types of common errors.
 - a. Poor handwriting.
 - b. Carelessness in making letters.
 - c. Misinterpretation of old styles of writing.
- II. How to avoid errors.
 - a. By care in writing and forming of letters.
 - b. Persistent and systematic practice.
 - c. Carefully re-read all records written or typed.
- III. Advantages of typed records.
 - a. Letters are distinct in appearance and cannot be mistaken.
 - b. Eliminate doubtful records.
 - c. More rapidly made.
 - d. Must guard against typical typing errors.

IV. Styles of handwriting.

- a. Individual styles.
- b. Standard alphabets.
- c. National alphabets.
- d. Forms used in the past.

V. When an expert is needed.

- a. For ancient forms.
- b. For Latin records.
- c. For conventional abbreviations used.
- d. Risk of interpretations by the novice.

Suggested Method:

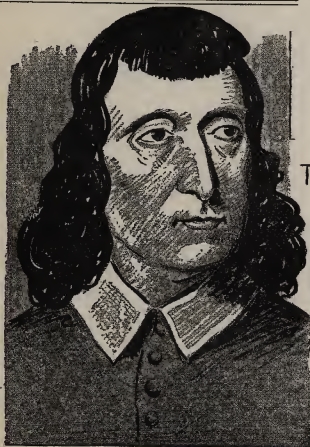
This lesson offers an excellent opportunity for demonstrations, both on a blackboard and on prepared charts. Utilize the samples of writing printed in the text. Further examples will be found in Wright's *Court Hand Restored*, if you have access to one in a Library.

Have different class members copy certain words on a blackboard, then see if all class members interpret the writing alike. Have several members also write their signature on the board. Can these be deciphered without uncertainty?

Demonstrate by examples the advantages of typed records as to legibility, rapidity, saving of space, presentability, etc.

Discussion Thoughts:

1. Enumerate common causes of illegibility in handwriting.
2. How can these be overcome.
3. Have some good penman in the class explain and demonstrate how he was able to improve his writing.
4. Demonstrate the difference in appearance in rapid and hasty writing and that done with care by the same person.
5. How many class members can read correctly the passages used as illustrations in the text. Compare their rendering with the translations furnished.



THE BIBLICAL POET

**JOHN
MILTON**

1608 — 1674

GREAT ENGLISH POET,
FOUND INSPIRATION FOR
MOST OF HIS POEMS IN
THE BIBLE, SOMETIMES IN
THE ORIGINAL HEBREW.

—R.O. BERG—

Religious News Service

MISSIONARY TRAINING



COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett,
Carl F. Eyring

OPEN SUNDAY

November 3, 1940

This Sunday should be used to catch up on lessons missed because of conference or other special meetings.

RELIGIOUS LIBERTY AND TOLERANCE

Lesson 36. For November 10, 1940

Texts:

Articles of Faith, by Talmage, pp. 395-405;
Sunday Night Talks, Talmage, pp. 369-379.

Objective:

To bring students to realize that tolerance is necessary to God's plan of free agency.

Suggested Material Outline:

- I. Freedom of Worship
 - a. What Genuine Worship is
 1. One must seek God
 2. One must sense that He is near
 3. One must adjust himself so as to feel comfortable in God's presence
 - b. Necessity of being protected in the right to worship
- II. Tolerance among Church Members
 - a. Between associates
 - b. Between teachers and class
 - c. Christ's attitude
- III. Tolerance for other religions
 - a. Christ's teachings
 1. Love your enemies (Matt. 5:44-45)
 2. Forbear to take vengeance (Parable of the Tares)
 - b. Tolerance is not acceptance
 1. Latter-day Saints not intolerant in declaring they have the true church
 2. Do not need to embrace error to tolerate its existence
 - c. Constitutional guarantees of religious liberty
 1. In the United States
 2. In other nations
 - d. Tolerance necessary to God's plan of free agency of man

Suggested Method Outline:

1. The topic, "Freedom in Worship" might be presented by the teacher, and then these questions asked: "Having followed the suggestion given last April, namely, to try to solve personal problems by the method of worship, how would you now rate the various church activities as aids to worship? Have you under any of these situations felt the need of more freedom? If so, in what situation?"

2. The subject, "Tolerance Among Church Members" might be presented by a member of the class. The sub-topic "Attitude between teacher and student," will be difficult to present because it is so personal, but if the approach is right, the discussion should bring positive results. The very presentation will require the tolerance talked about. This will be a real life situation. At the close of the presentation, the teacher may wish to ask members to describe one of their great teachers, and the teacher may wish to describe one of his great students. But let this discussion be more than a "mutual admiration society."

3. The topic, "Tolerance for other Religions" might be presented as a short talk by a class member. Sufficient material will be found in the texts.

As the summary the teacher might ask this question: "In what specific ways may a person show religious tolerance?"

Assignment:

As an application of this lesson urge each member to make a record, for personal use only, of the times he has been intolerant during some given day. Suggest that the life situations be analyzed and that a program be laid for the development for the habit of tolerance. Following the outline of the next lesson, you will wish to assign the sub-topics of the subject, "The Law of the Land," as talks to three members of the class.

Teacher's Closing Minute:

The teacher might close with some such statement as this: "Jesus taught, 'judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure, ye mete, it shall be measured to you again. Let us repeat the eleventh article of faith.'"

Assignments:

Make assignments at this time for the following lesson. Read that lesson carefully for suggestive special talks and reports.

THE LAW OF THE LAND**Lesson 37. For November 17, 1940****Texts:**

Articles of Faith, by Talmage, pp. 413-428;
Sunday Night Talks, Talmage, pp. 380-390;
Doctrine and Covenants, Section 134.

See also President J. Reuben Clark's address at the General Conference, April, 1935 on the subject. It may be found in the April Conference report for that year.

Objective:

To bring students to realize the necessity of man-made laws and obedience to them, if we are to have an orderly society.

Suggested Material Outline:

- I. Church and State kept separate
 - a. Necessity for this division
 - b. Conditions under which Man-made and God-made laws may be administered together
- II. The Laws of the Land
 - a. Necessity for laws
 - b. Voice in the making of laws
 - c. Necessity for obedience to law
 - d. Obedience under protest when laws are unjust
- III. Obligations of the State
 - a. To furnish discipline
 - b. To become a custodian of order
 - c. To guarantee certain rights
 1. Life
 2. Liberty or freedom
 3. Property rights

Suggested Method Outline:

1. The subject, "Who is my neighbor?" might be presented by a class member. The reading of the parable of the Good Samaritan might form nucleus around which the talk may be built. Call attention to the fact that very scrupulous Jews, strict observers of the law, would not pass through Samaria on their way to Galilee even though this was the most direct route. Yet the Samaritan, not the priest or Levite, was the real neighbor. This parable also teaches how far formalized theology may depart from true religion.

2. After presenting the topic, "Charity—Material Giving," the teacher might ask these questions:

Why does the so-called dole tend to pauperize a people? What has our government

done toward establishing old age pensions and unemployment insurance? Suggest other measures that might help solve the problem of economic insecurity.

3. The subject, "Free-will offerings" might be presented by a class member. Point out especially the spiritual values that come from free-will offerings and fasting.

4. The subject, "Dedication of One's All to the Service of God" should be carefully presented by the teacher. Try to leave the conviction among the members that the privilege to contribute time, talent, and money to the Church is a great opportunity because of the spiritual blessings thus received. Explain that such a motive is much higher than that of paying because one expects to get ten dollars for one in the transaction. This at best is a selfish motive. Also stress the need of showing loyalty by more than mere lip service.

Assignments:

Study the following lesson at this time and plan your special assignments make these assignments one week ahead.

FREE-WILL OFFERING**Lesson 38. For November 24, 1940****Texts:****Objective:**

Articles of Faith, Talmage, pp. 429-441;
Sunday Night Talks, Talmage, pp. 407-410,
421-430; *Book of Mormon*, Jacob 2:17-21.

To bring students to a realization that true religion expresses itself in acts of pure love toward God and Neighbor.

Suggested Material Outline:

- I. The great Commandment (Matt. 22:34-40)
 - a. Who is my neighbor?
 - b. What love of neighbor should lead me to do
- II. The proper use of Wealth (Jacob 2:17-21)
 - a. To alleviate human suffering
 - b. To supply human needs
- III. Offerings
 - a. Charity to our neighbors
 - b. Offerings to the Church
 1. Fast offerings
 2. Tithing
- IV. Dedication of ourselves to God
 - a. Our time
 - b. Our talent
 - c. Our stewardship

- V. The rewards of free will offerings
 - a. Growth of character
 - b. Love of God and Neighbor for us

Suggested Method Outline:

1. Have a student report the incident where Christ states the Great Commandment. (Matt. 22:34-40)

Promote discussion by asking such questions as the following:

- a. How would obedience to the great commandment solve society's ills?
 - b. Is obedience to the Great Commandment a good test of the religious person?
 - c. Who is your neighbor?
- (Have one student give Christ's illustration of the answer—the story of the Good Samaritan—previously prepared)

To obtain discussion on the proper use of wealth

2. Ask such questions as the following:
 - a. Why is it necessary in human society for one person to help another?
 - b. Would financial help to one another be necessary in an ideal society?
 - c. What is the proper use of Wealth?
- Have a student report on Jacob 2:17-21.

- d. Should a people seek wealth?

3. Have a student give a 3-minute talk on Fast Offerings, a means of showing love for our neighbor.

Following the talk invite class discussion of Fast Offerings.

4. Have a student give a 3-minute talk on Tithing, a free-will offering.

Following the talk invite class discussion—The following questions might be asked:

- a. How does our payment of tithing help our neighbors?
- b. How does the payment of tithing by others help us?
- c. What is our reward for our observance of the law of tithing?

5. With the help of the class summarize the best thoughts of the hour on the blackboard ending with the statement, "True religion expresses itself in acts of pure love toward God and Neighbor.

Assignments:

Read carefully the lesson for the following Sunday and make your special assignments at this time.



McCALLA BRANCH SUNDAY SCHOOL, NORTH ALABAMA DISTRICT, SOUTHERN STATES MISSION

Wesley F. Knudsen, District President

Brother Knudsen says: "The Instructor' is invaluable in our work here in the Mission field."



GOSPEL MESSAGES



COURSE C—FAITH AS A FOUNDATION FOR LIVING

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

LESSONS FOR NOVEMBER, 1940

MORAL CLEANLINESS

Lesson 35. For November 3, 1940

Text:

Manual, Lesson 35.

Objective:

Chastity is a quality of strength safeguarding personal and social well being.

References for additional reading:

Harris and Butt, *Fruits of Mormonism*, chapter 12; Smith, *Gospel Doctrine*, pages 386-392.

Suggested Method:

Let the teacher keep the objective in mind as he builds toward it by the following steps:

I. Meaning of Chastity.

The Law of Moses read, "Thou shalt not commit adultery."

Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Chastity is more than negative restraint from sex indulgence. It is a positive quality of purity based upon "deep reverence for the sacredness of the person." A good definition includes the following which should be carefully considered with the student. "To make common, i. e., to vulgarize, is the way to make impure. A well spring of living water, fenced about by reverence,—that is purity. When reverence is broken through . . . then purity is gone . . . Reverence is the root from which purity grows." (King, *Ethics of Jesus*, 211)

II. Evil Effects of Unchastity.

- Personal effects: "Like many bodily diseases, sexual crime drags with itself a train of other ills."
- Social effects: "It is pretty generally agreed that promiscuous sexual relations are a bad thing. The stability of the home, the health of the people, and the whole social order are endangered if standards of morality are allowed to degenerate."

III. False Excuse for Indulgence:

Page 416

" . . . supposed psychological law to the effect that the sex instinct must not be suppressed but expressed. To let yourself go . . . this is the law of a healthy sex life. In consequence of this supposed psychological doctrine, we have wild talk among our young people about the value of promiscuous experiments during youth. . . ."

"Most of the cheap popular talk about the danger of repressing instincts is nonsense. The fact is we repress instincts, or better yet, sublimate them, every hour of our lives or else we would be in an asylum or a jail. The psychological law of life is not to say to any instinct, do as you please! but out of all our instincts to build a personality."—Fosdick.

IV. The strength of Purity:

There is a hollow-eyed, dough-faced vacancy wherever men and women defy laws of health and vigor and give way to sensuality. The law of harvest is inexorable. Nature's bill must be paid on demand and the demand comes sure and swift. . . . Treat womanhood everywhere and always as you demand your mother shall be treated and you keep self respect and personal virility. It is the thing that will keep you in fighting trim to the end of the day. Will power vanishes, clear vision disappears, virility goes and decency goes when the eternal laws of chastity are trifled with. Break the rules of the game and you lose. "An evil habit is a ball and chain and it has to be dragged the whole way through. A clean life is a vigorous, worthwhile, satisfying, hill climbing life with victory at the top of the slope."

V. The Mormon Standard:

- The Latter-day Saint standard on sex relations is well defined in the text and page 117 of the *Fruits of Mormonism*. Emphasize this by reading of a report in class.
- Some of the "fruits" of this high standard are considered in chapter 12 of *Fruits of Mormonism*. Read in class the summary on page 124.

Questions:

- Define chastity. Why is it a safeguard against much unhappiness?
- What are some of the evils of unchastity—(a) personal (b) social?

3. Show the fallacy of the so-called philosophy that sex instincts should not be repressed.

4. What is the Mormon Standard relative to chastity?

5. Give some of the results of that standard.

THE ROD OF IRON

Lesson 36. For November 10, 1940

Text:

Manual, Lesson 36.

Objective:

Spiritual truth enriches human existence with meaning and gives strength to hold firm, in a purposeful life, to a course which leads to permanent happiness.

References for additional reading:

Book of Mormon, I Nephi, 8; Evans, *Heart of Mormonism*, Chapter 22; Widtsoe, *In Search of Truth*, 112-120.

I. Analyze the vision of the Iron Rod, bringing out clearly what each object symbolizes and its significance in the central truth that "the word of God leads to salvation." (The tree, fruit, river, plains, iron rod, mists.)

In keeping with the symbolism employed in the vision of the Iron Rod, to teach that the word of God leads to salvation, why not continue with the same method using similar figures to enrich the message? This resort to a lesson in metaphors offers a real opportunity if the main thought is kept in mind "that spiritual truth may contribute to happiness through making life purposeful and pointing the way to God."

II. "To every man there openeth
A way and ways, and a way;
And the high soul climbs the high way;
And the low soul gropes the low—
And between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."

How do these lines relate to the vision of the Iron Rod?

III. Many yachts are drifting aimlessly in the spacious harbor. None seem to have an objective as they yield to every breeze. From the opposite shore a little craft begins to move across the water. The sail is set for action and the vessel picks its way between and around its leisurely fellows. Steadily it nears its objective never delayed a moment by

the frequent temptations, "Hi there, what's the hurry?" Soon it has attracted considerable attention and drifting crews take the trouble to give way to a craft that seems to be going somewhere. It has laid hold on the used powers around it using them to bring it safely to its objective.

IV. Three boys plunge into the fresh, unbroken snow to see which can make the straightest trail in the open field before them. Tom adjusts his course frequently according to his judgment of surroundings. Dick varies his course with the movements of his friend. Harry goes straight forward and wins the contest as well as the admiration of his friends. "How did you do it?" they asked. "I fixed my eye upon this post across the field, as an objective, and went straight for it," was the simple formula for steering a straight course.

V. The giant Akron broke from its moorings in San Diego. But Cowert "was holding to the end of his rope as the big ship bounded upward carrying him almost instantly far above the ground—but he hung on. He saw two of his comrades lose their grip and fall to death, but he hung on. The vast craft surged upward, and the earth and all chance of help from below receded rapidly, but he hung on. If help was to come to him it must come from above. He could not know what they were doing on the Akron, but he had reason to believe they were concerned about him, deeply and mercifully concerned, and in that faith he hung on. A seemingly endless hour elapsed, and he still clung to the end of his rope. And then suddenly he felt a new movement in that rope. It was being pulled from above—he was being lifted. Inch by inch, foot by foot, the distance between 'Bud' Cowert and the great ship under which he swung was becoming less. Now the bulk of the huge hull blotted his view of the sky. Strong hands reached to grasp him, sinewy arms hauled him aboard.

"Hang on, brother! You may be at the end of your rope, but hang on! Others may be letting go in discouragement but hang on! Keep your grip on life; keep your faith in the power about you, and hang on!"

VI. Finally, see what Jesus had to say about keeping the course. Matt. 7:13-14.

The course of millions of promising young people ends in moral ruin, shame and misery. What simple rule of life, if followed, would wipe all this out from

the pages of our newspapers? Is the rule effective in your life?

- (a) What highway are you choosing?
- (b) Which yacht in the harbor symbolizes your life?
- (c) Which of the three boys represented your method in following life's course?
- (d) Will you be able to hang on when all help from earth is gone?
- (e) What did Jesus say about the course which leads to Life?

THE QUEST FOR ULTIMATE VALUES

Lesson 37. For November 17, 1940

Text:

Sunday School Manual, No. 37.

Objective:

Spiritual values are more lasting and bring greater joy than the material things of life.

References for additional reading:

Book of Mormon, 2 Nephi 9; Widsote, Discourses of Brigham Young, Chapter 27; Peabody, Jesus Christ and the Social Question, Chapter 4; Matthews, Jesus on Social Institutions, Chapter 6.

The Problem:

- I. Happiness is the quest of all mankind. And properly so, for the Lord has said, "Men are that they might have joy." The problem is, where shall true happiness be found? Face the problem seriously in this lesson.
- II. A wide choice:

The world offers an unlimited market from which to choose. Money, lands, public office, power, fame. Surely somewhere among its wide offerings each may find the answer to his search for happiness. And yet, have you ever heard any one name any of the above as a sure recipe for happiness? More often the following is the result of the quest:

"I look around among the world of mankind and see them grabbing, scrambling, contending, and every one seeking to aggrandize himself, and to accomplish his own individual purposes, passing the community by, walking upon the heads of his neighbors—all are seeking, planning, contriving in their wakeful hours, and when asleep dreaming, 'How can I get the advantage of my neighbor? How can I spoil him, that I may ascend the ladder of fame?' A man or woman who places the wealth of this world and the things of time in the

scales against the things of God and the wisdom of eternity, has no eyes to see, no ears to hear, no heart to understand." (*Discourses of Brigham Young, 471.*)

- III. Where the world attempts to place its stamp of approval upon any single course of life what is its measuring rod? Perhaps the requirements for entry into the Hall of Fame will answer: "By wealth of thought or else by mighty deed, they served mankind." Service was Jesus' measuring rod for greatness.

IV. Jesus' Recipe:

Peter rebelled at the suggestion that Jesus should suffer ignominy and death for the cause he espoused and suggested measures to prevent it. Jesus' reply is a forceful statement on ultimate values. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what is a man profited if he shall gain the whole world, and lose his own soul?" Consider also his admonition, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

V. Jesus on Material Wealth:

Wealth, so often the goal of life, was not condemned by Jesus, but he had something to say relative to its use and a warning against its snares—"Wealth as a trust to be used, and wealth as a peril to escape." The former thought is brought out in four parables. (Matt. 25:14-30; Luke 19:13-27; 16:1-13; 12:16-21.) The latter is reflected in Luke 14:33 and 18:22. "He perceives with perfect distinctness that the most immediate and insidious peril to the Christian life is to come from the love of money. Vulgarly, ostentation, envy, ambition, self conceit, material standards of happiness—the qualities which make people unspiritual, unteachable, unresponsive to the light—are the attendants of the God Mammon.

. . . "To many a man, ensnared in the complex and intense conditions of modern life, to many a man and woman, tempted almost beyond their strength by self-indulgence, narrow interests, and practical materialism, the message of Jesus comes with convincing force. Such persons know well that it is hard for those who have riches to enter into the Kingdom. They know how difficult it is to maintain religious ideals, genuine simplicity, and breadth of sympathy among the exotic and artificial circum-

(Continued on page 423)

OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

Note:

Instead of an open Sunday, scheduled in the June issue of *The Instructor*, for August Manual, page 92, when you have an open Sunday.

ESTHER (She Gambled Her Life and Won)

Text:

The Old Testament Sunday School Manual, Lesson 30.

Objective:

To illustrate by the story of Esther the quality of patriotism and loyalty which is often a great factor in leadership.

Suggestions:

1. The form in which this lesson is presented in the textual material is somewhat different from, though no less interesting than, the form usually used. There may be a few students who cannot build the story into a unit after the reading. In order to help them see the story as a whole and as a review for the entire class, it may be useful to make an outline of the story on the blackboard. The students should supply the necessary information for the outline. The following is merely a suggestion:

a. The time and place; b. The heroism of Vashti; c. The choosing of Esther; d. Mordecai discloses a plot to murder the king; e. The king is saved but Mordecai forgotten; f. The promotion of Haman; g. Mordecai refuses to bow to Haman; h. Haman resolves to destroy the Jews; i. Haman uses deception to get the king's sanction; j. Mordecai is honored when his service is recalled; k. The morning among the doomed people; l. Mordecai's appeal to Esther for help; m. Esther risks her life to gain audience with the king; n. Zerish encourages her husband to build a scaffold for Mordecai; o. Esther's plan works; p. Haman hanged on his own scaffold; Mordecai honored and the people saved.

2. The teacher should read the complete *Book of Esther* before considering himself prepared for the presentation of the lesson.

Problems for Discussion:

1. Give a good definition of patriotism.
2. Why do you admire the courage of Vashti?

3. Would I have done as Vashti did, or suffer momentary humiliation to retain popularity? Answer squarely to yourself.

4. Didn't Vashti fail according to the code of loyalty quoted above?

5. Why do you imagine the story of Esther is so dearly beloved the world over?

6. Didn't Esther sacrifice standards when she married a man of the king's type?

7. Can you recall any modern Esthers? Vashtis?

8. Zerish is a very common modern type. Can you think of any examples?

9. Discuss the qualities of leadership as found in each of the characters of the story.

LESSONS FOR NOVEMBER, 1940

A REMINDER OF THE PRINCIPLE OF HUMAN PROGRESS

Lesson 39. For November 3, 1940

Text:

The Old Testament Sunday School Manual, Lesson 39.

Objective:

To learn the meaning and significance of the fifth Commandment, that we might perhaps develop the disposition to more fully honor our parents and show greater appreciation of the blessing they have given us.

Enrichment Material:

1. "The greatest asset any boy has in the world, barring none, is the influence of a good home. With it he has everything; without it he has nothing at all. School, church, community-life—important as they are—are all second in importance to a boy's best development and growth, for his home, in all its aspects, forms the soil in which he sprouts and grows. If it is good, rich soil, his growth is stimulated, and he makes deep, abiding roots into the Eternal things of life. If the soil is poor, he is forever handicapped, for a boy's main job in life, is, first, to grow."—Quoted. The same is true for a girl.

2. Why honor your parents? First, because honor is due them. "How can any child ever in all his or her life repay Mother for the years of love and infinite care she has given, without a thought of pay, beyond what the child will become. The debt to a Mother can only be paid by honor. The same is true

for Father. A boy in a family of the \$2,500 a year income class before he reaches 18 years actually costs his Dad \$7,425. This includes the costs of food, shelter, clothing, schooling, medical care, recreation, etc., for 17 years. And the only pay Dad wants is honor."

3. "This commandment is the best statement ever made to the puzzling question of what to do about the 'clash of generations.' Shakespeare calls attention to the difference between age and youth:

'Crabbed age and youth
Cannot live together:
Youth is full of pleasure
Age is full of care;
Youth like summer morn,
Age like winter weather,
Youth like summer brave,
Age like winter bare:
Youth is full of sport,
Age's breath is short.
Youth is nimble, Age is lame.
Youth is hot and bold,
Age is weak and cold.
Youth is wild and age is tame.
Age, I do abhor thee
Youth, I do adore thee."

"The Commandment is not taking sides against youth, or standing in with the old folks. It is not necessarily a rule laid down to be obeyed, but rather a conclusion summed up after long observation on the problem of age differences. It is simply the wisest way of settling a difficult situation. It is not hindering anybody; it is helping everybody. * *

* * While it demands that everyone be an honor to his parents, it does not release parents from being an honor to their children. Indeed, every parent comes under the requirement because everyone has parents to honor, either living or dead. The fifth Commandment takes sides with everybody and stands against nobody. The whole world will honor anyone who is an honor to his father and mother; and no one will honor anyone who is a dishonor or a disgrace to his own father and mother."—Henderson.

4. It would be entirely appropriate to sing some of the "Mother" and "Dad" songs during this class period. 'Mother Machree,' 'You Are a Wonderful Mother,' etc. 'Dear Old Daddy,' etc. 'Love at Home', D. S. S. Songs, p. 46; 'Let Us Oft Speak Kind Words,' p. 265.

Problems for Discussion:

1. For whom is the fifth Commandment intended?

2. What does it mean to honor parents? Give examples.

3. Discuss the meaning of "that thy days may be long," etc.

4. When is the best times of life to show honor to parents?

5. Does honoring parents mean just obeying them?

6. How can young people honor their parents in marrying?

7. What is the importance of the home in our civilization?

8. Someone has said the world's most bitter sin, is the sin of ingratitude. What does it mean to parents to have grateful children?

LIFE—A SACRED GIFT FROM GOD

Lesson 40. For November 10, 1940

Text:

The Old Testament Sunday School Manual, Lesson 40.

Objective:

To learn the principles and values of the sixth Commandment, in the hope that such knowledge will give us a dynamic appreciation of the sacredness of life.

Suggestions:

1. Avoid making this lesson entirely a "safety first" campaign.

2. Someone has suggested that in modern application the sixth Commandment would be better if stated positively: "Thou shalt protect life".

3. Sanctity of life is a spiritual concept; it carries farther than the mere death of physical man.

4. State highway patrols exist to help maintain safety on highways and thus prevent needless loss of life. It would be interesting to have a highway patrolman give a short discussion about safety for the class.

5. During the week before the presentation the class members could collect clippings from newspapers giving accounts of unnecessary deaths and also accounts of any factors protecting life.

6. Accidents will happen; conditions are often beyond human control and foresight. But we should develop caution as a requirement in protecting human life.

Enrichment Material:

Certain parts of the chapter by Cheley in his discussion of the sixth Commandment in *Little Lead to the Great Game of Life*, are so full of challenges and suggestions for discussion that we are giving them here:

"Thou shalt not kill"—that has largely to do with taking of another physical life by murder. But is that all there is to it? How about taking a life, another's or your own, for that matter, by the longer, more drawn out and less direct ways than by pure violence? * * * Is child labor murder? Is life

in sweat shops murder? Is it murder to sell unclean milk to babies or bad food to the poor and unfortunate? Is it murder to sell alcoholic beverages to youth? Is it murder to subject workers to the ravages of mighty machines without every possible safety device? Is it murder to scatter a disease by thoughtless carelessness? Is it murder to pay such low wages that people are practically deprived of life's necessities? Is war organized murder for the profit and benefit of the few in power? These are the questions every young person must answer. * * * There is many a respectable murderer at large in these days who does not feel the censure of society because we are not entirely clear as a people upon the finer points of the law. Physical murder is definite, * * * but indirect murder is a much more complicated matter and money, power, and influence still go a long way to cover up and protect the guilty party. * * *

The Commandment does not say "Thou Shalt Not Kill Anybody Else—Do Just as You Please Concerning Yourself." Is it not possible for one to "murder" himself? I wonder if it would be stretching the point too far to suggest, at least for speculation, that any person who does not, with deliberate purpose and careful forethought, make the very most of himself and the talents which God has given him, has "killed" his best self.

If we accept the promise that life is sacred—a trust—a loan to be used wisely not only for ourselves but the others with whom we are hopelessly entangled, then to waste or thwart or bungle that life and its intended purposes is to kill. Any person who by undesirable habits, kills his best self, has, in my judgment broken the Sixth Commandment. If I could chat briefly with every growing person, I would say, "My child, seek to make the most of yourself. There is no tragedy, not even murder, like a wasted life—a life failing of its true purpose, and consumed in false ends. It is nothing short of murder to pass on and leave nothing to progress." Bailey's wonderful *bit* should be framed in every boy's mind and heart and will. "We live in deeds, not years; in thoughts, not breaths; in feelings, not figures on a dial; we should count time by heart throbs. He most lives who thinks most, feels the noblest and acts the best."

A positive phrasing of that sixth Commandment of the long ago might well be: "Thou shalt so plan and order thy life so that thou makest the very most out of it for thyself, and every other person, thy life a blessing to all everywhere and not a killing curse." Instead of Thou shalt not kill, let's say the same thing this way, "Thou shalt *Live* and let *Live*—To the honor of God."

A CHALLENGE TO LIVE CLEAN

Lesson 41. For November 17, 1940

Text:

The Old Testament Sunday School Manual, Lesson 41.

Objective:

To gain a more complete understanding of the spirit and meaning of the seventh Commandment with the hope that it might be a guide for us in our lives.

A Few Thoughts:

1. "I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be a friend of all the foe, the friendless;
I would be giving and forget the gift.
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift."—Howard A. Walter.
2. "This chastity, my brother; chastity—She that has that is clad in complete steel."—Milton in *Comus*.
3. "Blessed are the pure in heart for they shall see God."—The Bible.
4. "Be not deceived," said Saint Paul, "God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth in the flesh shall of the flesh reap corruption. He that soweth to the spirit, shall of the spirit reap everlasting life."

Suggestions:

1. Being modern is being the best yet. Don't spend unnecessary time dealing with the negative factors caused from adulterous living. Emphasize the beauties, and happiness resulting from clean living. Set up a glorious standard.
2. *The Heart of a Rose*, by McKee is a beautiful story suitable for reading in connection with this lesson. If you can't find it elsewhere, it was printed in the *Juvenile Instructor*, January, 1916.

Problems for Discussion:

1. Which girls do boys marry, those that grant improper privileges in order to be popular, or those who are clean in thought and deed?
2. Would you girls marry a fellow whom you knew to be immoral?
3. What are some of the well-known factors, common today, which break down moral restraint?

4. Is virtue and chastity old-fashioned?
5. Mention features which may be regarded as characteristics of the superior mind. Does chastity have a place in this list?
6. Does the right of self-expression change the wrongs which result from sex sin? Why?
7. How is man different from animals?
8. What is the great task of youth?
9. Is the repression of natural urges harmful?
10. How must the sex problems of youth be met?
11. Glands control the lives of animals. Glands and mind control the lives of humans. We want to stay human.

THE BASIC LAW OF OWNERSHIP

Lesson 42. For November 24, 1940

Text:

The Old Testament Sunday School Manual, Lesson 42.

Objective:

To gain an understanding of and illustrate the meaning of the eighth Commandment and to try and build an attitude of respect for it which will help us to live in conformity with it.

Some Material to Analyze:

1. "To have due regard for ownership would incline one to leave things alone which do not belong to him; that is, one would not injure in any way, or make use of anything not his own as if it were his, or appropriate it as his own, without permission of the owner. To violate the right of ownership is to steal. Honesty is regard for the truth and also for the property of others. One who disregards the truth and advances a falsehood is a liar. One who disregards property not his own and uses it as his own is a thief. Honesty involves both. The eighth Commandment is a pronouncement with respect to property rights. It simply says to all men, "Thou shalt not steal."—*Quoted.*

2. A natural tendency inherent in human beings, and in fact all forms of life, is the urge to acquisition. It serves the very useful purpose of stimulation to secure the commodities necessary for happy living for one's self and loved ones. But this urge to possess things must be controlled. Other people have rights also. And society demands that individuals control their urges that all may have equal right in the pursuit of happiness.

3. "Thou shalt not steal" does not end here. It requires something done on our part to relieve the cause, the temptation to steal.

Time is often more valuable than money. To squander it carelessly is to waste. Through habits of tardiness and failure to meet appointments and obligations, one may cause others great loss and inconvenience. There are many angles to the problem.

Problems for Discussion:

1. What are the values of the "urge" to "acquisition"?

2. What is a kleptomaniac?

3. How may kleptomaniacs be cured; or can they be cured?

4. Courts recognize different degrees of theft. Discuss.

5. What does it mean to be thrifty?

6. Someone has said that in our present economic world it is impossible to be absolutely honest and live. Do you think so?

7. Just how common is thievery in the groups you know best?

8. What would the world be like if a great majority of the people were dishonest?

9. John and Bill were going along the railroad tracks. They noticed a chest of valuable tools concealed in the willows off to one side. Neither boy would have stolen from a neighbor, but both figured that the railroad company was wealthy and wouldn't even miss the tools, and so they helped themselves. Is it stealing when the property is taken from the rich as well as from the poor?

10. What is the attitude of mankind towards a thief?

11. Aren't lockers in schools and gymnasiums, and check stands at resorts and dance halls an indication that people are essentially dishonest?

12. Is theft becoming more prevalent? What can we do about the situation?

13. Discuss:

a. "The one who steals does injury to himself as well as the one whose property is taken."

b. "An honest man's the noblest work of God."—*Pope.*

c. Aesop's fable on Honesty.

14. Give instances of where it has paid to be honest.

15. Employers seek honest employees. Discuss some of the tests they use to determine honesty.

16. Is the present mania for souvenirs a form of stealing?

17. What about those with the Robin Hood philosophy about stealing? Why won't Robin Hood tactics work in our day and age?

18. Discuss:

"No one will admit in principle that lying, cheating and stealing are right. Certainly no one would stand for being lied to, swindled or robbed. Even gangsters insist on honesty to each other, or else."

BOOK OF MORMON

Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe,
Wallace F. Bennett and Marion G. Merkley

LESSONS FOR NOVEMBER, 1940

CONCERT RECITATION FOR NOVEMBER

"I have come to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again."
—Jesus to the Nephites (3rd Nephi 9:22)

Suggestions for Two-and-One-Half-Minute Talks:

1. Use the material in Chapters fourteen and fifteen of Helaman in lesson 34. These have to do with Samuel's prediction concerning the coming of Christ and the signs and other incidents relative thereto.

2. Use Chapter eleven of 3rd Nephi in lesson 36, the appearance of the Resurrected Christ. In this talk have the pupils emphasize the testimony of Christ; both the Saviour's own testimony and that of His Heavenly Father.

NEPHI COMFORTED BY THE LORD; THE GADIANTON BAND; SAMUEL'S PREDICTION OF THE BIRTH AND DEATH OF CHRIST

Lesson 34. For November 3, 1940

Objective:

The Lord always endeavors to prepare His people for forthcoming important events in His kingdom by sending His prophets to teach and warn them.

References:

Lesson Manual, pp. 136-140; *Book of Helaman*, chaps. 10-16; *A Voice from the Dust*, pp. 635-659; Reynolds, *Dictionary of the Book of Mormon*, under names and places mentioned in the lesson; Reynolds, *Book of Mormon Chart*; *Book of Mormon Map*.

Suggestive Outline:

- I. Nephi declared word of God.
 - a. People divided and left him.
 - b. He turned towards his home in sorrow.
 - c. Comforted by the Lord.

- II. People threatened by famine.
 - a. Many slain in war.
 - b. Nephi asks Lord to punish them by famine rather than by sword.
 - c. People repented.
 - d. Nephi sought the Lord in their behalf.
 - e. Rains came and crops grew.
- III. Harrassed by robbers.
 - a. Repentant people had power over robbers.
 - b. Many of robber band destroyed.
- IV. Samuel, the Lamanite, Prophesied.
 - a. Destruction of people unless they repented.
 - b. Blessings upon the repentant.
 - c. Predicted birth and death of Christ.
 - d. Told of signs to appear.
- V. Some Nephites joined the Church.
 - a. Those who believed Samuel joined the church.
 - b. Some signs appeared.
 - c. Many rejected them.

Teachers:

Teachers will note that we seem to cover much material and many things happen in quick succession. The happenings in this lesson occurred during about eighteen years, from about 20 B. C. to 2 B. C.

THE NEPHITES AND LAMANITES UNITE AGAINST ROBBERS; PROSPERITY AND WEALTH FOLLOWED BY DISSENSIONS

Lesson 35. For November 10, 1940

Objective:

Wealth, properly used, can be a blessing, improperly used, can become a burden and a curse.

References:

Lesson Manual, pp. 140-144; *A Voice from the Dust*, pp. 663-691; 3 Nephi, chapters 1-7; Sjodahl, *Introduction to the Study of the Book of Mormon*; Other references listed in previous lesson.

Suggestive Outline:

- I. Nephi, a new prophet.
 - a. The son of Nephi, who was a son of Helaman.

- b. Prophecies were being fulfilled.
 - c. Some said time was passed for fulfillment of Samuel's prophecies.
 - d. Nephi sorrowed.
 - e. No darkness came after sun went down.
 - f. Some believed, some became more wicked.
- II. Nephites and Lamanites united against robbers.
- a. Robbers became bold.
 - 1. Killed many.
 - 2. Plundered people.
 - b. Robber chieftain made demands upon governor of land.
 - c. Threatened to destroy cities and their inhabitants.
 - d. Lachoneus defied Giddianhi.
 - e. Put his trust in God.
 - f. Concentrated his people.
- III. The united people defeated the robbers.
- a. Many killed.
 - b. Others made prisoners.
- IV. The Nephites again repented.
- a. Concluded that prophets spoke the truth.
 - b. Decided to repent.
 - c. They were prospered.
 - d. Again let wealth blind them.
 - e. Became vain and sinful.
- V. The chief judge murdered.
- a. People became divided.
 - b. Secret organizations formed.
 - c. Nephi tried to warn them.
 - d. Some again repented.

Our lessons would indicate that the people at this time were religious only so long as they were being punished or were poor and had to labor hard. When prosperity came unto them they took all of the credit for their success upon themselves and forgot the Lord and turned from His Prophets and their teachings.

Even in our day, people, that is, most people, who have too easy a life are prone to forget that all we enjoy in life is really a gift from our Heavenly Father.

Note:

There is available a set of pictures which will be helpful to you in maintaining interest in your lessons. They are in black and white. There are forty pictures all for 75c. (Order from Deseret Book Company, Salt Lake City.)

The wise teacher will have saved the colored pictures which have appeared on the covers of the *Instructor* and will have them on hand to use.

SIGNS OF CHRIST'S CRUCIFIXION APPEARED. THE RESURRECTED CHRIST APPEARED TO THE PEOPLE.

Lesson 36. For November 17, 1940

Objective:

Those things predicted by a true prophet of God are certain to occur.

References:

Lesson Manual, pp. 144-147; 3 *Nephi* 8-13; *A Voice from the Dust*, pp. 691-712; And the same references given in lessons 34 and 35.

Suggestive Outline:

- I. Signs predicted by prophet began to occur.
 - a. Cities took fire.
 - b. Earthquakes occurred.
 - c. Cities sunk, many buried.
 - d. Darkness came upon the land.
 - e. People became terrified.
- II. A voice was heard.
 - a. All inhabitants heard it.
 - b. It detailed the destruction that had occurred.
 - c. Called survivors to "return unto me".
 - d. "Behold, I am Jesus Christ, the Son of God."
 - e. Christ declared scriptures were being fulfilled.
 - f. Darkness followed.
- III. Christ appeared unto the multitude.
 - a. The people heard a voice.
 - b. Voice declared, "Behold My beloved Son".
 - c. A white clothed personage appeared.
 - d. Declared, "Behold, I am Jesus Christ".
 - e. Called Nephi and gave him authority to baptize people who would believe.
 - f. Called disciples to do His work.
 - g. Declared His doctrine to them.
 - h. Jesus repeated the Sermon on the Mount to the multitude.
 - i. Commanded the twelve to go forth and teach.

Compare the testimonies in this lesson with those given at: the baptism of Jesus; the transfiguration; Joseph Smith's vision.

Compare words given for baptism ordinances with those we use today. See *Doctrine and Covenants*, Sec. 20, verse 73.

TEACHINGS OF CHRIST CONTINUED

Lesson 37. For November 24, 1940

Objective:

The truths of Christ's gospel are always the same and apply equally to all people.

References:

Lesson Manual, pp. 148-151; A Voice from the Dust, pp. 712-736; 3 Nephi, chapters 15-19; And all references given in the preceding three lessons.

Suggestive Outline:

- I. Jesus continued to teach.
 - a. Told them law of Moses superseded.
 - b. Told them of His "other sheep".
 - c. Too, told them of still others, neither of "this land, neither of Jerusalem".
 - d. Taught them many truths.
- II. Jesus manifested His power.
 - a. Blessed little children.
 - b. Healed the sick.
 - c. Angels descended and encircled children.
- III. The Sacrament Administered.
 - a. Jesus commanded disciples.
 1. To bring bread.
 2. To bring wine.
 - b. He explained the sacrament and its purpose.
 - c. Compare words of Jesus with the prayers used by our Church.

- d. Commanded people to meet together often.
- e. Gave His disciples power.
 1. To confer the Holy Ghost.
 2. Departed from them.

IV. Jesus appeared again.

- a. Nephi and other disciples went before people.
- b. Prayed to God.
- c. Twelve were baptized.
- d. Holy Ghost came upon them.
- e. Jesus came among them.
- f. Jesus thanked His Father.
 1. That the disciples had received the Holy Ghost.
 2. That He had purified the chosen ones.
- g. Jesus prayed His Father to bless all who believe Him or His disciples.

Teachers:

Don't despair. You can't possibly cover all of the material outlined for the lessons this month. There are some outstanding incidents and principles. Select those which you feel will be most needful and interesting to your class members and concentrate on them. A prayerful preparation will help you to determine how to make your selection and how best to present that which you decide to emphasize.

Tribute To A Sunday School Teacher

By Mabel Jones

Perhaps she taught me more than books,
Perhaps because she smiled, I heard;
Perhaps her sweet sincerity
Convinced me that it was His word.

Perhaps it was her humbleness
That waked my soul and made me see;
Perhaps I felt the kindly touch
Of one who loved humanity.

Perhaps it was the power of truth
That through her words could reach my heart;
Perhaps the spirit of her work
Inspired me to do my part.

Perhaps? I really do not know
Just what it was about her class
That lives so vivid in my mind
Though many years have come and passed.

But this I know: Because of her
A testimony, once so small,
Has grown in heart and soul and mind
Until it is my life, my all.

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols and Gordon B. Hinckley.

CONCERT RECITATION FOR NOVEMBER

"Greater love hath no man than this,
that a man lay down his life for his
friends."—John 15:13.

LESSONS FOR NOVEMBER, 1940

A REMARKABLE PROPHECY

Lesson 38. For November 3, 1940

Objective:

*When a chosen prophet of the Lord speaks
in the spirit of his calling, his words will be
fulfilled.*

References:

Comprehensive History of the Church, vol.
I, pp. 181-182; *Essentials in Church History*,
p. 324.

Suggestions:

Discuss and make clear to the students the difference between prophecy uttered under the inspiration of the Lord, and predictions of such things as sports, weather or politics. This lesson deals with one of the most striking utterances ever made by the Prophet Joseph Smith, and can be used to good effect to illustrate this difference. Nauvoo was comparatively peaceful and prosperous at the time, and it was extremely unlikely that the Saints would shortly be compelled to move to the Rocky Mountains.

List on the board the various things mentioned in this prophecy. The giving of the prophecy might be dramatized in the class, and the student taking the part of the Prophet could name the various items mentioned. Let the members of the class show how each of these remarkable predictions came to pass.

Using other prophecies—such as Heber C. Kimball's prophecy on the head of Parley P. Pratt mentioned in lesson 19, Heber C. Kimball's remarkable prophecy on the sale of State's goods in the Salt Lake valley at less than eastern prices and Lorenzo Snow's prophecy in connection with the payment of tithing—build this lesson toward a realization of the objective.

Show that we have a prophet at the head of the Church today who is counseling the
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people of this Church under the inspiration of the Lord. We should heed that counsel. We should likewise heed the counsel of all of the General Authorities since their calling is also of a prophetic nature. Mention some of the counsel they have given, perhaps in recent stake or general conferences, and let the students discuss this and see wherein it applies to them. Sing "We Thank Thee, O God, for a Prophet."

Outcome:

This lesson should give to each student a finer appreciation for the inspired leadership of the Church, and a greater desire to heed the counsel given by these men.

THE MARTYRDOM

Lesson 39. For November 10, 1940

Objective:

*The love of the Prophet for his church
and his people was greater than his love of
himself.*

References:

Comprehensive History of the Church, vol.
II, chap. 57; *Essentials in Church History*,
chap. 35; *A Short History of the Church*,
chap. 12; *Life of John Taylor*.

Suggestions:

The murder of the Prophet and Hyrum was an evil and hateful thing, a work done under the promptings of Satan. But this should be minimized in this lesson for boys and girls of the age of this class. Let it rather be made a lesson in love, a great and triumphant love.

Let members of the class recount the events recorded in the lesson. Show that Hyrum could have escaped with his life if he had done as Joseph asked him to do, but out of love and loyalty to his brother he went with him to his grave. And show that Joseph knew what was coming and could have escaped, but out of his great love for his people and the cause to which he had devoted his life he was willing to undergo death at the youthful age of 38. Emphasize this element of love, the kind of love that is greater than life itself.

This is the love that the Savior had, and there is something similar in Joseph's sacri-

fice for his people and Jesus' sacrifice for all mankind. This love is the greatest thing in the world. All of God's chosen people have been required to cultivate it, and many of them have been required to show it. Lead the class to realize that this is the quality we should cultivate individually. It begins with unselfishness. Stories of other prophets and other unselfish men who have been willing to devote all their time and means and even give their lives for the welfare of others will make excellent enrichment material.

The concert recitation for this month is particularly fitting with this lesson, and should be memorized and discussed.

Outcome:

The class should leave this lesson with a greater appreciation for the Prophet and his brother Hyrum, and a finer personal desire to cultivate a spirit of unselfishness.

SUCCESSORS TO THE PROPHET

Lesson 40. For November 17, 1940

Objective:

The Lord always provides the right leader for His Church.

References:

Comprehensive History of the Church, vol. 2, chap. 64; *Essentials in Church History*, chap. 36; *A Short History of the Church*, chap. 13.

Suggestions:

After they have read the lesson let the members of the class recount the circumstances which made necessary the choosing of a new leader for the Church. Show how the Lord has made orderly provision for the succession in presidency.

Let the class recount the events which led to Brigham Young's rise to the leadership of the Church—the care with which he joined the Church, the manner in which he put all of his energies into it once he was a member, his loyalty to the Prophet, his extensive missionary service, both in England and the United States, and the leadership he had displayed on such occasions as the exodus from Missouri. In all of this it is evident that he was growing through the years for the great responsibility that now lay ahead of him.

Let them tell of the remarkable circumstance under which the people accepted him as their leader; the mantle of the Prophet

fell upon him and his voice sounded like that of the Prophet's.

Review briefly the lives of the succeeding presidents of the Church to show how in each case they have been schooled in leadership and faithfulness. Show how provision is made in the Church, through activity opportunities, whereby each of us can be prepared for whatever position of responsibility the Lord might have in store for us. If we will take advantage of these opportunities we will be prepared to assume responsibility when it comes.

Outcome:

This lesson should provide the students with increased faith in the divine leadership of the Church. It should also increase their desire to strive more diligently with their Church responsibilities now so that when later responsibility comes, be it ever so small, they will be better prepared to assume it.

ON THE WAY TO ANOTHER HOME

Lesson 41. For November 28, 1940

Objective:

Cooperation is necessary for group success.

References:

Comprehensive History of the Church, vol. 3, chaps. 70, 72; *Essentials in Church History*, chap. 37; *A Short History of the Church*, chap. 14.

Suggestions:

After the students have read the lesson let them tell of the events which led up to the exodus from Nauvoo. Show that in making preparations to move the people all worked together for the benefit of all. The leaders of the Church, and all of the Church in fact, had resolved that everyone would join hands to see that no one was left without means of leaving the city.

After they crossed the river, they shared food and other items with those who were less fortunate. But perhaps the principal example of cooperation was the establishment of Garden Grove and Mt. Pisgah in Iowa. Here houses were built, roads and bridges constructed, fences made and large acreages plowed, planted and sown to grain. Those who did this work, with few exceptions, knew that once it was completed they would go on farther west, leaving the grain for others to harvest and the houses for others to live in. Let the students get the real picture of this, the unselfishness required and the brotherly love displayed.

(Turn to page 423)



PRIMARY



NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

LESSON ENRICHMENT

THE BETRAYAL

It is not unlikely that Judas expected Jesus to establish an earthly kingdom, but He so loved peace that He would make no strong effort to use His heavenly powers to set up such a kingdom. Judas likely thought that if He were driven to it He would call upon legions of angels and overthrow the kingdoms of the world and set up the kingdom of heaven.

Judas was likely possessed with the Messianic hope and really thought that when the angry priests and officers of the law attempted to put the Lord to death He would call for divine aid. When he saw how mistaken he was in this belief he was so remorseful for the trouble he had caused Jesus that he took his own life.

(For a full explanation of this point of view, see *Gospel Doctrine* by President Joseph F. Smith, First edition, page 545, "The Unpardonable Sin.")

Enrichment Material as a Background for Primary Teachers Teaching the Lessons: "Jesus Died For Us," "He Is Risen," "Jesus Home Again," for September, 1940.

LESSONS FOR NOVEMBER, 1940

PHILIP BAPTIZES THE QUEEN'S SERVANT

Story 36. For November 3, 1940

Text:

Acts 8:26-40.

References:

Hurlbut, *Story of the Bible*, pp. 654-656 (1932 edition).

Objective:

If we earnestly seek the truth, God will show us the light.

Outline of Lesson:

- I. Philip's Message from the Lord.
 - a. To leave Samaria.
 - b. To go out on a desert road.

- II. The Man in the Chariot.
 - a. Why he came to Jerusalem.
 - b. What he was reading.

- III. Philip Converts Him.
 - a. Explains the reading.
 - b. Teaches him the gospel.
 - c. Baptizes him.

Lesson Enrichment:

Songs:

"For This I Pray," and "The First Vision," pp. 36 and 60 in *Little Stories In Song*. (Now available at the Deseret Book Co. in Salt Lake City): "Joseph Smith's First Prayer," *Deseret Sunday School Song Book*.

Pictures:

"Go Near and Join Thyself to This Chariot," p. 655, Hurlbut, *Story of the Bible: Bible Primer* (New Testament) No. 48.

Memory Gem:

Jesus said, "Seek and ye shall find, knock and it shall be opened unto you."

Point of Contact:

Suppose you had a difficult problem in arithmetic, or you wanted to know how to spell a word, what would you do? Ask mother or daddy to help you. Isn't it nice to have someone who can tell us about almost everything? There is someone else who is always glad to help us—do you know who it is? How do we ask Him for help? Today I'm going to tell you a story about a man who needed help and how he got it.

Application:

Jesus said, "Seek and ye shall find, knock and it shall be opened unto you." That means if we really and truly want to know something we must put forth our every effort to find out ourselves (read, etc.) and then pray to God about it and He will help us know for sure. The queen's servant was seeking and it was opened unto him—Philip was sent by God to explain what he, the servant, was reading and the outcome was satisfaction on the part of the servant to the extent that he was baptized. Many such instances happen today—Joseph Smith's First Prayer, for instance; tell it briefly.

Lesson Facts:

The Philip of this lesson was one of the seven evangelists who were led by Stephen in the work of helping the poor in Jerusalem. He became a powerful preacher of Christianity. It must have seemed queer to him to have been told by the Spirit to go out on the road that goes from Jerusalem to Gaza. It was a lonely road winding through hill and desert. There were scarcely any cities or towns along it. Ethiopia was a thousand miles away. It is now also called Abyssinia.

We generally get what we seek. The Queen's treasurer was a real seeker after truth. There in the desert he stopped to read a great book, the Prophet Isaiah. Probably he had bought it in Jerusalem. He simply couldn't put off getting its message. Jesus said, "Seek and ye shall find. Knock and it shall be opened unto you."

REVIEW**Lessons 32-36. For November 10, 1940**

Print memory gems on paper large enough for entire class to see. Through question method have the children briefly tell the Bible story for one gem at a time. Ask children if such things happen nowadays and if so to tell the class something about it. Go through the five lessons in the same manner, being sure the objective of each lesson is carried over. Advance assignments, if desired, may be made covering the Bible stories.

Children remember the things they relive, therefore, a very meaningful method for review is to have children dramatize the stories that lend themselves to dramatization. Have one of the children or the teacher be the narrator and tell the part of the story where Jesus is involved. The other characters may be dramatized,

WHAT MADE PAUL BELIEVE IN JESUS**Story 37. For November 17, 1940****Text:**

Acts 9:1-21.

References:

Hurlbut, *Story of the Bible*, pp. 657-660, (1932 edition).

Objective:

If we sincerely try to do right, God will help us to do His will.

Outline of Lesson:

- I. Paul goes wrong.

- a. Very earnest, but mistaken.
- b. Persecutes Saints.
- c. Goes to Damascus to continue his persecutions.

II. Paul's vision.

- a. The light and the message.
- b. His desire to do God's will.
- c. Led to Damascus.

III. Paul accepts the truth.

- a. Visit of Ananias.
- b. Restoration of his sight.
- c. His baptism.
- d. He preaches the Gospel.

Lesson Enrichment:**Songs:**

"I'll Serve the Lord While I am Young," *Deseret Sunday School Songs*. "Can a Little Child Like Me?" *Songs For Little People* (Danielson and Conant). "Please The Lord," *Little Stories In Song*, (now available at the Deseret Book Store, Salt Lake City).

Pictures:

"In the Midst of the Light Saul Saw One He Had Never Seen Before" and "Ananias and Saul" pp. 658 and 659, Hurlbut, *Story of the Bible*. "The Conversion of Saul," Nelson. Colored pictures No. 188.

Memory Gem:

Tell us, how can children
Serve a glorious King?
What have they to offer,
What have they to bring?

Willing hands for service
Eager feet to run
On His mighty errands
Till the set of sun.

Point of Contact:

Today I am thinking of a new word. Perhaps you know the meaning of my word. Perhaps not. Have you ever heard your parents or someone in our church talk of a "convert"? A convert is someone who has joined our church when he was grown up. Do you know anyone who has done this? That is why we have our missionaries—to "convert" people to our way of believing. In the time of Jesus people had to be converted the same way. The people were not all born believing in Him and many times the people were very bitter and cruel in their thoughts and actions toward Him until they were converted.

Application:

Many people today are like Paul. They do wrong because they haven't had their eyes opened to the right way. Don't you

think it would be fine if we could be little missionaries and make some converts? Get them to come to Sunday School and believe in Jesus and Heavenly Father the way we do? (Draw from the children the names of children in the neighborhood who do not come to Sunday School. Give each child a name to visit during the week and see if they are able to convert them to coming next Sunday.)

Activity Period:

Read the part of your story that gives us a picture of Paul.

Find the word that tells us what country he lived in. Read the part that tells how Paul treated the Saints at Jerusalem. Can you find the part that tells about Stephen? Read what Jesus said to Paul. Show us the name of the man Jesus sent to Paul. What did Ananias do for Paul? Read about what Paul wanted most.

Lesson Facts:

With the Paul stories comes to an end the three years' Primary Course. Children should like Paul. Unit IX has in it four stories, all designed to make Paul one of their heroes. This Unit may well be entitled "The Light that Came to Paul." Here was a man trying to do right. He was wrong because misinformed. Let children see his greatness in turning to the truth. Let them feel that if ever they go wrong, they want to be set right.

Paul's first name was Saul. It was changed to Paul during his first missionary journey, several years after his conversion. Paul was a deep student. He firmly believed that Christ was wrong. He was present and assisted at the stoning of Stephen. His sincerity is shown by the fact that he voluntarily went to the high priest and got the privilege of persecuting the Saints in Damascus.

THE BAPTISM OF THE JAILER

Story 38. For November 24, 1940

Text:

Acts 16.

References:

Hurlbut, *Story of the Bible*, pp. 676-681 (1932 edition).

Objective:

God blesses and guides those who earnestly try to serve Him.

Outline of Lesson:

- I. Paul turns missionary.
- II. How the Lord Guided Him and Silas.
 - a. The vision of the man in Macedonia.
 - b. They go to Europe.
- III. Their Imprisonment.
 - a. Why imprisoned.
 - b. Their mistreatment.
 - c. Their deliverance.
- IV. The conversion of the Jailer.
 - a. Paul teaches him.
 - b. His baptism.

Lesson Enrichment:

Songs:

"I'll Serve the Lord While I Am Young," *Deseret Sunday School Songs*. "Can a Little Child Like Me?" *Songs For Little People* (Danielson and Conant). "Service Song," p. 55 in *Little Stories In Song*, (now available at the Deseret Book Co., Salt Lake City.)

Pictures:

"The Arrest of Paul," Nelson. Picture set No. 208. "Paul and Silas In Prison," p. 680, Hurlbut, *Story of the Bible*.

Memory Gem:

I'll serve the Lord while I am young
And in my early days,
Devote the music of my tongue
To my Redeemer's praise.

Point of Contact:

Once there was a very unkind, cruel man. He was always very unhappy because he did nothing to make himself happy. One day a young man went to his home and began to talk about a new religion to him. At first the unkind man became angry and refused to listen. But gradually things the other said began to calm him and make him feel different. It wasn't long before this man had changed entirely. He felt happy once more. Do you know the first thing he wanted to do? Yes, go about telling others of this new joy and what had made him find it.

The same thing happened to Paul. Now because he loved and believed in Jesus, he wanted everyone else to. Today we are going to hear of the wonderful things that happened while he was converting people.

Application:

What do you think is the most wonderful thing about our story today? (Give the children plenty of opportunity to express themselves. Many answers will be given. No doubt most of them will think of the chains and prison doors opened, etc.) I think

it was the trust Paul had in his Heavenly Father. He had no fear because he knew he was doing God's work. This trust in God made him one of the bravest men we ever hear about.

God blesses and guides little children, too, if they trust and serve Him. Let us name as many ways as possible in which we can serve Heavenly Father.

Lesson Facts:

Paul and his companions taught the Gospel throughout Cyprus and Asia Minor. Paul was in a quandary as to where to go. He really wanted to go to the great city of Ephesus. By the vision of the man in Mace-

donia, he was directed to go across the straits separating Europe and Asia. Soon he and Silas made some converts in Europe. Then opposition began to develop. Christianity as a religion would not tolerate gain through fortune telling. So Paul and Silas were arrested.

Paul, like Peter, shows at his best when in jail. With his feet in the stocks he sings and praises God. Children like one who can 'take it', as they say. Let this lesson make the children feel that they will never go back on the truth however badly they may be treated. Let them feel that if they stand by God, God will stand by them.

Church History

(From page 419)

The same spirit prevailed at the camp made on the Missouri river, which later became Winter Quarters. Let the students realize how difficult would have been the moving if everyone had acted independently without regard for the welfare of others. This same law applies in all of our activities—in school, at work, at home and in the church. And it applies particularly in the Sunday School class. In order to have a good class, everyone must do his part. Though the temptation may be to speak out or talk

to one's neighbor, if the class is to be good this must be avoided. A very fine lesson may be drawn from this material with the use of proper enrichment.

Outcome:

The students should leave the class with a keener realization that cooperation, which often involves sacrificing one's own interests for the good of the group, is necessary to any successful enterprise, and that it begins with each of us individually.

Gospel Messages

(From page 410)

stances of a prosperous life. They see how frequently the possession of riches becomes a curse and how often children for whom the father has labored, are but the worse for the abundance which he has secured, as though they had asked him for bread and he had given them a stone. . . ." (Peabody, *Jesus Christ and the Social Question*, Chapter 4.)

- VI. The following statement appears in the chapel of the Stanford University. Note its message on relative values in life. "There is no narrowing so deadly as the narrowing of man's horizon of spiritual

things. No worse evil could befall a man in his course on earth than to lose sight of heaven. And it is not civilization which can prevent this; it is not civilization which can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truths of humanity. What shall a man give in exchange for his own soul?"

OPEN SUNDAY

November 24, 1940

Union Meetings

(From page 398)

I gave a thought, and through that thought
of mine
He found himself, the man, supreme, divine!
Fed, clothed, and crowned with blessings manifold
And now he begs no more."
—Ella Wheeler Wilcox.

3. Sing No. 138, "Today, While the Sun Shines" or No. 146, "Let Us Treat Each Other Kindly."

Departmental Session:

See the *Instructor* for departmental suggestions. Re-read the suggestions for previous months.



KINDERGARTEN



CHURCH HISTORY

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR NOVEMBER, 1940

SPECIAL REVIEW SUNDAY

Lesson 152. For November 3, 1940

The following are the lesson objectives of the previous month. By a carefully planned review you will help the children recall the content of them.

1. Courage to do right wins the favor of God and man. (Lesson 149.)
2. Faith in God and earnest prayer are necessary to obtain His blessings. (Lesson 150.)
3. Joy and blessings from Heaven come to those who cheerfully help others. (Lesson 151.)

What blessings came to the Pioneers because they prayed with faith in God? A picture review of the Sea Gull will recall the experience of the Pioneers with their friends who saved them from starvation.

Dramatize this incident.

Some of the children may represent the small plants, some the crickets and others the gulls frightening the crickets away.

A review of "Christian's Carpet Bee" will recall the fun the Pioneers had while giving helpful service to one another.

favor of God and Man.

Lesson Outline:

- I. A Temple Site Divinely chosen.
 - a. By President Brigham Young. He had asked God's guidance.
 - b. The building begins.
 1. Men and boys work without pay.
 2. A stone wall surrounds the block.
 3. A creek runs through the lot.
 4. The children frolic there.
- II. President Heber J. Grant as a child played on the site.
 - a. Followed the ox-carts, loaded with stone.
 - b. Built castles in the dirt piles.
- III. The Temple Is Built.
 - a. Much hard labor is freely given.
 1. Hundreds of men toil daily.
 2. Women cook and sew for the toilers
 3. Trouble with Indians causes delays.
 4. Faith and courage urge the workers on.
 - b. An Angel's Statue on the Top.
 1. Made of copper.
 2. Is about twelve feet high.

CONCERT RECITATION

"For every little flower
For every single living thing
Made by Thy great power,
Dear Lord, who made this happy world,
We thank Thee every hour."

Practice Song for the Month:

"Thanksgiving Hymn", p. 52. *Little Stories In Song*. (This is our new song book which may be purchased from the Deseret Book Co.)

GOD'S TEMPLE IN THE MOUNTAINS

Lesson 153. For November 10, 1940

Text:

Life Lessons For Little Ones, Third Year.

Objective:

Faith and courage to do right win the

Page 432

Lesson Enrichment:

This is the Thanksgiving month. Among the many blessings for which we give thanks at this special time is that one of friendship. President Brigham Young could never have built our beautiful Salt Lake Temple alone. He had so many friends who were grateful to him for leading them to this beautiful valley to make their homes. To show their gratitude they cheerfully helped him in every way they could.

Now how may we show our gratitude for what President Brigham Young and his friends did for us? What kind of words shall we speak? What kind of deeds shall we do, to say "Thank you" for God's Temple in the mountains?

Songs To Sing:

"The Handcart Song", Found in song book published by the Daughters of the Utah Pioneers.

"Song of Prayer," *Little Stories In Song*.

What To Pray About:

Give thanks for President Young and the pioneers—for the temple—the ward chapel.

Ask for blessings to make us live worthy to enter these sacred places.

Rest Exercise:

Some of the children may represent our friends who serve us every day. The postman, the baker, the policeman, the grocer, the milkman. Others of the children may go in pairs, to each and say, "Thank you, Mr. Milkman, for the good milk you bring us, etc".

OUR FIRST SUNDAY SCHOOL

Lesson 154. For November 17, 1940

Text:

Life Lessons For Little Ones, Third Year.

Objective:

The Lord is pleased with those who meet often to worship in His name.

Lesson Approach:

This month is the special "Thanksgiving" month. Among the many blessings for which we should give special thanks is our Sunday School. Here we meet with our friends every Sunday morning to learn about our Heavenly Father and to sing and pray to Him for His blessings.

What preparation do we make in our homes for the Sabbath? We put the house in order, do a little extra shopping and cooking. We get the clothes cleaned and pressed. We want to look and feel our best on that morning. Then can you imagine Sunday morning with no Sunday School to attend? I am going to tell you about the first Sunday School in our Church.

Lesson Story:**Special Activity:**

The Teacher may fold pieces of construction paper, size 9x12 into rectangles cut on the dotted lines, as the following diagram suggests. Fold the ends in and let the children paste them (home made paste will do). This makes a little house which when a window is cut in the side and a door in one end resembles Brother Ballantyne's first Sunday School meeting place.

THE FIRST THANKSGIVING IN UTAH

Lesson 155. For November 24, 1940

Text:

History of Utah, Vol. I. p. 380.

Life Lessons For Little Ones, Third Year**Objective:**

Thanksgiving and gratitude should be shown in deeds as well as in words.

Lesson Enrichment:

The best thing a heart that is Thankful can do.

Is this: To make thankful some other heart, too.

GENTLEMAN GAY

Said Gentleman Gay, one Thanksgiving Day, "If you want to be happy, give something away."

Someone gave Gentleman Gay a fine turkey for his Thanksgiving dinner and he was thankful. He knew of a poor family; so he gave them two fat hens from his poultry yard. He thought it great fun to share what he had with another.

"Two fat hens will make a feast fit for a king", said the mother of the poor little Miggs. "I shall bake a pie for grandmother Brown around the corner."

One way of saying "Thank you" to our Heavenly Father is to share what we have with others. Doing a kind deed to make another happy is a splendid way to say "Thank you". A cheery smile says "Thank you" too.

Special Activity:

Make a "Thank you" book. Cut out and paste on sheets of plain paper pictures collected from old magazines of children doing kind deeds. Suggestive—

Feeding animals.

Working in the home.

Helping the infirm.

Sharing toys.

Rest Exercise:

Help prepare the Thanksgiving dinner. Run to the basement, turn the food grinder, count the eggs for the pumpkin pie, polish the apples, crack the nuts, etc.

Thank you for the world so sweet,

Thank you for the food we eat,

Thank you for the birds that sing,

Thank you, God, for everything.

A Thanksgiving Project:

Make small paper baskets (one for each child.) On the Sunday before Thanksgiving Day each child may bring a potato to put into her basket. The class may go to some old person living near, with the offering.



CRADLE ROLL



For Children under 4 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR NOVEMBER, 1940

DAVID AND THE SHEEP

Lesson 5. For November 3, 1940

The food we eat, the clothes we wear,
Tell of the Father's Loving Care.

Text:

Cradle Roll Lessons, by Louise Oglevee.

Songs:

In our new song book, *Little Stories In Song*, you will find many very fine songs of praise and thanksgiving. Many simple songs are there included.

RUTH GATHERING GRAIN

Lesson 6. For November 10, 1940

For clothes and food
For love and friends,
For everything His goodness sends,
We thank the Heavenly Father.

Talk about the work of the farmer in the grain fields. Tell how the Heavenly Father helps the farmer. Show some wheat stalks, some threshed wheat, some flour and a slice of bread. Pretend to be bakers, kneading the dough, molding it into loaves as you repeat these words.

This is the way we make our bread,
So brown and light and sweet,
Thanking our Father every day
For this good food to eat.

Let each child break a small piece from the slice of bread and say, "Thank You," as he does so.

Cut from magazine advertisements, pictures of bread, and on a little slip of paper pinned to the picture, write, "Father, We Thank Thee."

THE BREAD THAT CAME FROM HEAVEN

Lesson 7. For November 17, 1940

"Bread from flour, flour from grain,
Grain from sun and soft warm rain,
Which the Father from above,
Sends His children with His love."

With a crayon and sheet of paper for each child, draw a loaf of bread on one side with a sheaf of wheat on the other. The children may kneel upon the floor using the tables for chairs.

Special Activity:

Take the children outside and let them throw crumbs of bread to the birds. Call this activity "A Thanksgiving Dinner for the Birds". Today the teacher furnishes the bread. Next Sunday the children bring crusts for the feeding.

MOSES GIVING WATER TO THIRSTY PEOPLE

Lesson 8. For November 24, 1940

"Sparkling water I will drink,
So fresh and pure and free,
And every day I'll thank the Lord
For sending it to me."

Talk with the children about this gift from God. How does He send it to help the farmer? How does He send it to us in our homes? One way to show our gratitude for this wonderful blessing is to drink lots of it, instead of coffee or tea. Another way is to share it with our animal and bird friends. Be sure that they are not thirsty.

A Thanksgiving Story:

GRANDFATHER'S THANKSGIVING

Of course, grandfather had a great many Thanksgiving days when he was little and lived in a little red farm house. But there is a special one that came when he was five years old.

Grandfather had a little yellow dog named Scrub. Every day in Autumn, grandfather and Scrub would go to the corn field to turn around the big orange pumpkin that was going to be made into pie for Thanksgiving. The pumpkin had to be turned over so that the sun could shine on it and ripen it all over.

Then there came the day for the pumpkin to be picked and cooked and spiced, to be put into a pie. Four beautiful pies that pumpkin made and there was enough left over to make a little saucer pie. As great grandmother put the cunning little pie into the oven, she said, "That saucer pie will be

so nice for your little cousin Clara tomorrow."

After milking and supper was over, grandfather went up to the attic to bed as he always did. But he did not seem to be able to sleep. He kept thinking about that little saucer pie down on the pantry shelf and how he wanted it for his very own, because it was made of his own pumpkin that he had so carefully turned in the sunshine. After a while grandfather got up and tip-toed down into the pantry. Yes, there was the saucer pie. Grandfather was just going to pick it up when he thought he heard a voice say, "Who took cousin Clara's little saucer pie?" Then from the barnyard he heard an old owl saying: "Whooo-o-o, You-oo-o!"

Grandfather put the saucer pie back on the

shelf as fast as he could and jumped into bed.



Well, the next day, Aunt Jane, Uncle Henry and little Clara came and what a grand dinner they had. When it was time for the pie, great grandmother set the little pie in front of Clara. Clara's eyes opened wide. "Oh, thank you, Aunt Almira," she said, "but please cut it and give half to John. Grandfather's name was John. So the little pie was divided.

"I'm sure we all have much to be thankful for today," said Uncle Henry, "What about you Johnny?"

Grandfather just smiled, for indeed he was thankful. He looked at the pie crumbs on his plate and felt very thankful that he had not eaten the little saucer pie all by himself.

—Bailey, adapted.

A SWARM OF BEES

B hopeful, B happy B cheerful, B kind;
 B busy of body, B modest of mind;
 B earnest, B truthful, B firm and B fair,
 Of all mis-B-havior B sure and B-ware;
 B-think ere you stumble of what may B-fall,
 B true to yourself and B faithful to all;
 B brave to B-ware of the sins that B-set,
 B brave to B-ware of the sins that B-set,
 B watchful, B ready, B open, B frank,
 B manly to all men, whate'er B their rank.
 B just and B gen'rous, B honest, B wise,
 B mindful of time, and B certain it flies;
 B prudent, B liberal, of order B fond,
 Buy less than you need B-fore buying B-yond;
 B careful, but yet B the first to B-stow;
 B temperate, B steadfast, to anger B slow,
 B thoughtful, B thankful, whatever B-tide,
 B just and B joyful, B cleanly B-side.
 B pleasant, B patient, B fervant to all,
 B best if you can, but B humble withal;
 B prompt and B dutiful, still B polite,
 B reverent, B quiet, B sure and B right;
 B calm, B retiring, B ne'er led astray,
 B grateful, B cautious of those who B-tray.
 B tender, B loving, B good and B-nign—
 B loved shalt thou B, and all else B thine.

—Selected.



The Funny Bone

"What an ornament and safeguard is humor! Far better than wit for a poet and writer. It is a genius itself, and so defends from the insanities."—Sir Walter Scott.

Real Pleasure

Woman: Well, I'll give you a dime; not because you deserve it, but because it pleases me."

Panhandler: "Thank you, Ma'am. Couldn't you make it a quarter and thoroughly enjoy yourself?"

Smiles

Noowedd: What's wrong with this pie crust, darling? It doesn't half cover the pie.

Mrs. Noowedd: I asked your mother how to make pie to suit you and she said to make the crust very short.

Foresighted Father

"What's our fare?" asked the ardent lover after eloping in a taxi.

"Oh, that's all right," the taxi driver answered, "her father paid for that in advance."

Eulogy

Perhaps the briefest funeral oration ever delivered was that of an old Negro over the body of another of his race, who had borne a very bad reputation. Lifting his hat and looking upon the coffin, he said, in solemn funeral tones: "Sam Viser, yo' is gone. We hopes yo' is gone whar we 'spects yo' hain't."

Experienced

Wifflebotham: "Young man, have you the firmness of character that enables a person to go on and do his duty in the face of ingratitude, criticism, and heartless ridicule?"

Jones: "I ought to have, sir. I cooked for a fishing party two full weeks."

Innocence Abroad

Visitor: "I suppose you've been in the Navy so long that you're used to sea legs."

Sailor: "Lady, I wasn't even looking."

Embarrassed Corpse

First actor: "That death scene was a riot."

Second actor: "How come?"

First actor: "The corpse got the hiccoughs."

The Finished Article

"I'm a self-made man."

"You're lucky. I'm the revised work of a wife and three daughters."

Reputation

Two of the eggs were bad, and the lady had taken them back to the store.

"That's all right, Ma'am," said the clerk, "but you wouldn't have had to bring them back. Your word is just as good as the eggs."

Embarrassing Moments

Miss Brown, a young and enthusiastic fourth grade teacher prided herself upon knowing by sight the parents of all her pupils.

One day she boarded a crowded street car and believing she saw one of the parents, she called out a cheery "Good morning, Mr. James." The gentleman addressed turned and she found that he was a stranger. Blushing rosily, she attempted an apology.

"I—I beg your pardon," she stammered. "I thought you were the father of one of my children!"

Strategy Wins

"I've decided on a name for the baby," said the young mother, "I shall call her Euphrosyne."

Her husband did not care for the selection, but being a tactful fellow, he was far too wise to declare his objection.

"Splendid," he said cheerfully. "The first girl I ever loved was called Euphrosyne, and the name will revive pleasant memories."

There was a brief period of silence, then: "We'll call her Elizabeth, after my mother," said the young wife firmly.

How The Horses Saw It

It happened in front of the village post-office.

An old farmer was holding his frightened team while an automobile rushed by.

"Queer how horses are so skeered of them things," said one of the loafers.

"Queer?" grumbled the farmer, "what would you do if you should see my pants coming down the street with nothin' in them?"

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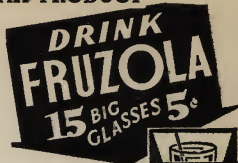
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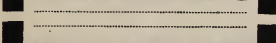


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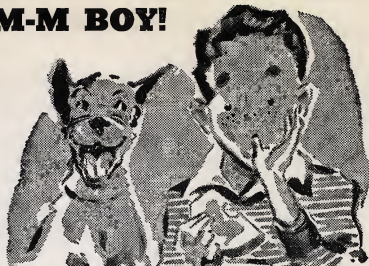
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of MAKING JELLY
Gives You**

**TWICE AS MUCH JUICE
TWICE AS MUCH JELLY**

**from the Same Amount
of Fruit or Berries**

IT'S FUN to make jelly...using the
marvelous new M.C.P. method and
JELLY MAKING SET. No more
drudgery...hours of time saved...
perfect results assured!

This new M.C.P. way, you can quickly
press ALL the juice possible from
crushed fruits or berries—getting
over TWICE as much juice as by the
slow drip method.

Then, using M.C.P. DRY PECTIN
(the extra juice more than pays for
the pectin), and its easy, tested re-
cipes, even the inexperienced can be
sure of clear, true-flavored jellies of
finest texture...and over
TWICE as many glasses from the same amount
of fruit!

MORE AND BETTER JELLIES

—in Minutes
Instead of Hours!

with the
**MARVELOUS NEW M.C.P.
JELLY MAKING SET**

TO GET ONE...send fronts from
3 packages M.C.P. DRY PECTIN,
and 25c coin or stamps, to Mutual
Citrus Products Co., 426 Atchi-
son, Anaheim, California.

\$1.00 VALUE FOR 25c

